

47802

January 27, 1970

The Outlook Company  
381 Fourth Avenue  
New York, N.Y.

Dear Sirs:

In our files we find a notation concerning a tribute of Ernest Hamlin Abbott to his father, Dr. Lyman Abbott. This seems to have been published in the Nov. 8, 1922 issue of The Outlook.

One of our library patrons is doing a paper on the life of Lyman Abbott, and we felt the above tribute by his son would be most helpful and enlightening.

Would it be possible to have a photocopy of some kind of this article?

Thank you for your cooperation. I enclose a self-addressed stamped envelope for your reply.

Sincerely,

Dorothy J. Clark (Mrs.)  
Secy. & Curator

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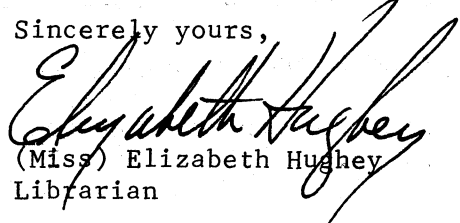
February 18, 1970

Mrs. Dorothy J. Clark  
Vigo County Historical Society  
Office and Museum  
1411 South Sixth Street  
Terre Haute, Indiana 47802

Dear Mrs. Clark:

Your letter to THE OUTLOOK Company and a letter from Crown Publishers to you came to the TOGETHER MAGAZINE, Nashville, Tennessee. I do not believe that THE OUTLOOK was our publication as we do not have copies in our collection. May I suggest that you try Library of Congress for assistance.

Sincerely yours,



(Miss) Elizabeth Hughey  
Librarian

EH:mw

47802

February 21, 1970

THE LIBRARY OF CONGRESS  
Reference Department  
Washington, D.C. 20540

Dear Sirs:

Do you have back copies on file of a publication - THE OUTLOOK?

In our files we find a notation concerning a tribute of Ernest Hamlin Abbott to his father, Dr. Lyman Abbott. This was printed in the November 8, 1922 issue of THE OUTLOOK.

Would it be possible to have a photocopy of this article?

Thank you for your cooperation. If there is a charge, please so inform.

Sincerely yours,

(Mrs.) Dorothy J. Clark  
Secretary & Curator

thing of the spirit of faith and hope and love in my grandfather's home at Farmington. I am far from satisfied with this review; but I am not self-condemned. I say to my Father, as I say to myself, I have often been defeated, but I have fought a good fight; I have often faltered and fallen, but I have kept up the race; I have been besieged all my life with doubts, and they still sometimes hammer at the gates, but I have kept my faith.

And I look forward to the Great Adventure, which now cannot be far off, with awe, but not with apprehension. I enjoy my work, my home, my friends, my life. I shall be sorry to part with them. But always I have stood in the bow looking forward with hopeful anticipation to the life before me. When the time comes for my embarkation, and the ropes are cast off and I put out to sea, I think I shall still be standing in the bow and still looking forward with eager curiosity and glad hopefulness to the new world to which the unknown voyage will bring me.

No man, I suppose, can know another man so intimately, so through and through, so undraped and uncurtained, as a son knows his father—especially when the relationship has been not only filial, but that of partnership. Thirty-one years ago last April I became President of the Outlook Company, and during those thirty-one years my father always treated me as his superior in business affairs, and as his equal editorially—never as an inferior or a subordinate. I don't mean that he consciously treated me so; I think it was just a perfectly simple and natural attitude of which he never more consciously thought than he would have thought when he came downstairs in the morning, "Now I must say 'Good-morning' to my children cheerfully." Of course I was *not* his superior in business, for he was a very wise man, of sound judgment, grasping and acting upon the essential principles of economic human relationship. (As one of my cousins has said to me since his death, "His goodness subtracted nothing from his wisdom; neither did his wisdom subtract anything from his goodness.") And I *was* his inferior editorially. But as I look back I am not conscious that I ever felt that I was not his equal; in fact, I never thought anything about it, and he never thought anything about it.

He wanted to be, and he really and essentially was, a preacher of the Brotherhood of Man under the Fatherhood of God, but he was this without ecclesiasticism, or ministerialism, or professionalism, or even emotionalism. He loved deeply, and he was deeply loved; but he was as free from sentimentality or gushes of feeling as anybody I have ever known. In our family circle, and in the circle of intimate friends and connections that surrounded the family, I have

seen him over and over again during a period of fifty years conduct the celebrations of marriage and of christening and administer the last rites of death, but I don't recall that I ever heard his voice falter or ever saw a tear glisten in his eye. I think this was because his feelings were so deep and so established on a rock, and therefore so serene and unshaken, that they did not affect his body.

He was a delightful companion—in the earlier years in the pastimes and excursions, and even some of the sports of outdoor life. For example, he taught his four boys how to swim and was a good swimmer himself. In his later life, up to the very last, I would rather sit *vis-à-vis* with him at the luncheon table than with any man I know—not as son lurching with a father, but as a club companion lurching with a chosen club companion. He was interested in the whole of life, and in every wholesome expression of life, from the "Three Musketeers" of Dumas to William James's "Varieties of Religious Experience." He says somewhere that as a boy and a young man he had an ungovernable temper. Perhaps he had—no, I won't say "perhaps," because I think he never made a statement of fact of which he was not sure. But in fifty years I never saw any display of temper, and I never knew him to say a mean or rankling or biting thing in controversy about anybody. He had vigor and decision and could denounce, but he never indulged in pin-pricks or in sarcasm for the sake of provoking an opponent in a contest. This used to seem to me remarkable, because I think the temptation of most men in controversy—it is mine, I know—is to say something that will get "under the skin" of their antagonists, much as a toreador in a bull-fight throws the barbed darts or *banderillas* into the skin of the bull in order to provoke him to rush upon his own destruction.

Even those who, like my father, believe that death is only an incident of a much greater, more glorious, and more permanent or immortal experience, which we call life, cannot with all their philosophy and all their faith escape the wrench of personal parting. Nevertheless as I write these lines I find that my own feelings are expressed better than I could have expressed them myself in a note which I have just received from a friend, a man who has led an active life in the great world of industry and affairs: "I have just read the announcement of your father's passing, and my impulse is to send you a note of congratulation on your heritage, rather than sympathy for your loss. I cannot feel that what we miscall the ending of such a life should be the subject of mourning." LAWRENCE F. ABBOTT.

## MY FATHER'S PURPOSE

**I**N a letter, now yellow with age, there can still be read in the faded ink the expression of some doubt whether a certain motherless little boy could ever be raised to manhood. His body was frail; but something in his mind and soul made it serve him for nearly eighty-seven years. It was only when he found that body failing at the end that, turning to one of his children and quoting Holmes, he confessed, "The old coat is worn out."

When I was still a small boy, he was a grown man approaching middle age. Even then he seemed frail to my boyish eyes. He not only was not athletic; he seemed to me physically weak. And yet, as I look back upon those days, I see that he was doing an extraordinary amount of work requiring frequent draughts upon his reservoirs of nervous and muscular vitality. By his habit of saving his time, by making sure of sufficient sleep—he had trained himself to be able to drop into a nap at any time and under any circumstances—by carefulness in selecting his physicians and following their directions, and by regular recreation in preparation for work, he kept those reservoirs replenished.

This care of his unathletic body was essentially that of a good athlete. It was not for his body's sake; it was for a purpose which he was determined his body should serve. He was in this respect a man's man. As a youth he envied in Beecher the abounding physique that was the opposite of his own; and as an old man he admired in Roosevelt the robustness which he himself lacked. He had, however, in common with each this athletic and masculine point of view that regards the body as a means to the attainment of an end through struggle.

To that end he directed not only his body but his mind, and not only his mind but his spirit. He has been called a scholar and a mystic. He had in his brain the scholar's equipment and in his faith the mystic's inner light; but I do not think he had either the scholar's or the mystic's purpose. In knowledge, which the scholar seeks for its own sake, and in faith, which the mystic desires as a source of the highest enjoyment, my father found not ends in themselves but means to the attainment of his object.

The adoption of this purpose in life was, I think, a matter of growth. At first it was a vague desire to be like the people he most admired. Then he found that these people all had the same ideal, and he adopted that ideal as his. As pictured to his mind it was the ideal of "a Man who had courage and yet forbearance, authority and yet infinite



meekness, a Man who never flinched when courage was required and never asserted himself simply to defend himself, who gave himself to a life of service and sacrifice and died not for the sake of those who loved him, but for those who hated him." As yet, however, his purpose in life was not formed. That was to come, not as a vague desire, not as a high emotional impulse, but as the result of study and thought. He was not content with his general and apparently unattainable ideal as an object. He sought something concrete, definite, practical; and by the time he was twenty-five he found it. From that time on he made it his single aim. He had discovered for himself that in the sayings, the deeds, and the character of the Man whom he had set before himself as his ideal there were embodied certain principles or laws of life. He believed that the observance of these principles, that action in accordance with these laws, would solve every moral problem. So he set himself to study to know those principles or laws, and then in them for every question of conduct, whether individual or social, to find an answer.

In this way he made for himself an object of life that was practically attainable. The ideal which he still held to for himself and for the world might be far off; but the process of molding his life and helping to mold the life of the world about him in accord with the principles embodied in that ideal was something that he could engage in day by day, week by week, year by year. If success consists in the accomplishment of one's aim, my father's life was successful; for he had chosen an aim that could be reached and yet remain as an object of new endeavor. In substance, it was the same when he was eighty-six years old as when he was twenty-five; but in form it was as varied as the world in which he lived and as changing as history; and, being new with every new problem, it filled his life with interest and kept him youthful.

The world which he saw during his lifetime was indeed a changing world. It began for him as a world in which railways were still new and stage-coaches not yet unknown; it ended for him as a world of the airplane and the radio. In no other epoch of the world's history has any one man's lifetime encompassed such changes in the outward aspects of life. Much that was familiar to him in his age would have seemed to him as a child incredible magic; yet I never heard him talk very much about this wonderful transformation. What impressed him was the change, far more wonderful and interesting to him, in the moral and social experience and ideas of men. He was born into a country which

accepted and maintained slavery; he saw the slaves set free. He was born into a country still divided against itself; he lived to see the Nation made one and indivisible. He saw the rise of industrialism and the formation of powerful corporations and powerful labor unions involving new problems of industrial justice hardly less serious than slavery itself. He saw great changes in education and in religious thinking. He saw new movements for international amity progressing until overturned by the most destructive of wars. After victory he saw new problems emerging. These and the like, rather than the necromancies of science and invention, were the changes in the world which impressed him, because they concerned those principles of life which it was his single object to study and apply. It was these principles that made him an advocate of liberty and union during the period of the Civil War and after. It was these principles that led him to urge for the ills of industrialism what he was the first to call Industrial Democracy. It was these principles that drew him to the schools and colleges of the land as a guide and counselor to students in the midst of a revolution in scientific and religious thought. It was these principles that gave him leadership in the cause of international justice alike in time of peace and time of war. It was these principles which in his latter days, when men have talked of a dissolving civilization, kept his mind clear and his spirit serene.

How he endeavored to apply the principles he found in the teachings, life, and character of Jesus to these social problems he recorded in his writing; but he did more than write about those principles. He had made them so much a part of himself that they governed him in all that he did.

I cannot remember his ever exhorting me or any of my brothers or sisters. It was enough for him to live with his children. Just before I was born he had moved to Cornwall-on-Hudson, where his home was to remain for the rest of his life, and where three of his children and five of his grandchildren were to be born. Here under the shadow of Storm King, on the edge of the Highlands of the Hudson, his children—in particular, the younger children—came to know him as I think few children know their father. Scarcely a week in the summer went by when my younger brother and I did not go two or three times with him for a swim in the river. Unathletic as he was, he taught us to be at home on or in the water. He took us camping with him on the borders of a lake in the near-by mountains. He went horseback riding with us over the roads of

Orange County. He was as companionable to us as any boy of our own age could be; he was as companionable to us as to men of his own age. One of his books which describes the way he thinks of God he entitled "The Great Companion;" but long before he put that book into words he had written it in characters of life in his children's experiences. There was a sort of equality in his companionship which was never lacking whomever he was with. Of course it could not be equality of age or experience or ability or authority. It was the sense of the recognition on his part that each of us had the right to his own individuality, to the expression of his own will, to the development of his own power. This feeling of equality which, I think, all his children had in his company did not interfere with their implicit recognition of his authority. Neither the brother who was my special comrade nor I can remember ever deliberately disobeying him, and when recently I asked my brother why we never disobeyed, he gave the only answer that I could give, "We never thought of it." Perhaps it was because we could not imagine him violating authority himself. In later life, when that same brother became a physician, my father not only accepted his medical advice implicitly, but, as few fathers could do, regarded his youngest son's instructions as commands to be obeyed.

I have deliberately disobeyed other authority, but not my father. I dare say I disobeyed him often thoughtlessly; but never with the intent of violating his will. I think that is due to the fact that his authority was never a form of self-will. He never insisted on our obeying a command merely because the command was his. It never seemed to be a command to go and do, but always a command to come and follow. This made the exercise of his authority perfectly compatible with my father's habit of reasoning with his children, his encouragement of co-operation, his readiness to trust his children with responsibility, his spirit of liberty. This adjustment between authority and liberty became habitual in all his relations. The sharpest debates in which I have ever engaged have been those about the dinner table in my father's house or those in which I have engaged with my father when he and I were together alone. In 1893, upon my graduation from college, he took me on a trip to England and Scotland. That was the time of the controversy over Gladstone's Home Rule Bill, and no discussion in Parliament was more acute, though on certainly one occasion I think it was less parliamentary, than the arguments we had with each other on that sub-



(C)  
THE LAST PHOTOGRAPH TAKEN OF DR. ABBOTT, MAY 17, 1922, ON THE OCCASION OF THE CONFERRING ON HIM OF THE DECORATION OF THE LEGION OF HONOR BY THE FRENCH GOVERNMENT, AT THE HANDS OF M. GASTON LIÉBERT, THE FRENCH CONSUL-GENERAL, IN THE OUTLOOK EDITORIAL ROOMS

The photograph was taken with a pocket camera by a member of The Outlook's staff—H. H. Moore—who had served on the paper, continuously with Dr. Abbott from the time when he became Editor-in-Chief

ject as we traveled. He was always ready, in fact, eager, to get my point of view; if he failed to get it, I felt that I was not clear about it in my own mind or that I was awkward in trying to express it. He enjoyed setting his mind to wrestle with another's; but I am not sure that he enjoyed the debate itself so much as the experience of finding it a means of reaching new aspects of the truth. It was with this consciousness of equality that I think he invariably faced an audience, and he invariably welcomed the proper opportunity to hear from his audience as well as to speak to them. To stand before hundreds of people, receive the fire of their questions, and to throw back his answers was to make companions of his hearers. He always preferred the method of co-operation over the method of authority whenever there was any fair choice between the two. Naturally, this spirit of exercising authority by means of co-operation, this habit of the practice of liberty and reason, which he believed in as a principle to be applied to all social questions and which he observed with relation to his children, marked his conduct of The Outlook. At the regular weekly edi-

torial conference he used to preside, but not direct. What he called sometimes brotherhood, sometimes democracy, sometimes co-operation, was the governing spirit whenever he occupied the chair at the head of the table. On every important question before the conference he desired and usually asked specifically for the opinion of each editor in attendance; and the resulting editorial, even when he wrote it himself, was, so far as he could make it, the considered judgment of the whole staff. He was wont to say that democracy was no more the control of the minority by the majority than it was the control of the majority by the minority, but was rather the composite judgment of many minds, which was different from the judgment of any one or any group of the many. He never shunned the responsibility which his office as Editor-in-Chief placed upon him, but he conceived it chiefly as the responsibility for the choice of his associates. Having chosen to serve with them and over them, he trusted them with his reputation and, what was even more precious to him, The Outlook's influence. No exercise of authority in particular instances could begin to have the sober-

ing effect of such a course. It was characteristic of this attitude of his that at the time when the country was on the verge of war with Germany he should write to me a letter which concluded with this sentence:

It is a great relief to me to feel no responsibility for the editorial utterance at such a time and throw it all off on my sons.

Having this respect for others, he made it his rule, which he invariably observed, never to judge their motives. He judged their deeds. When those deeds showed lack of consideration for those he loved or injustice to the defenseless, his anger could flame. He never was angry with his children for anything they did to him, but I have seen his anger at heedlessness of mine which brought new burdens to my mother. And his anger was always the anger of good will, never ill will. His mercy was but another aspect of his sense of justice, as his justice was but an aspect of his mercy. When he himself was abused or misrepresented, he never replied. If reply was needed, he depended on others to make the correction, but he never undertook to defend

and preserve his own reputation. I have in my possession a letter which he wrote to me concerning an attack that a reader of *The Outlook* had made upon me for an opinion I had expressed. It was written in March of this year. My father wrote:

All my life I have made my enemies serve me. For I have assumed that prejudice is often more keen than friendship, and that a hostile critic will often discover a fault which a friend or even a judicially-minded reader will fail to observe.

The natural product of such a life was poise, freedom from harassing worry, a peaceful mind. Anxiety not infrequently troubled him; but he never was anxious about the things which he could not help, and about the things that he could help he was anxious only concerning the rightness of his own judgment. And not even his anxiety was disturbing enough to shatter his sense of humor. He was more anxious, for instance, about the health of others than he was about his own. In the fall of 1919 he was anxious about me, as I can now see by re-reading his letters at the time, but he made his humor serve his concern, and he wrote to me the following letter:

Thanksgiving Day  
1920

My dear Ernest:

Can't you get from the office away  
For a day,  
Or more  
Say four:  
Thursday, Friday, Saturday, Sunday  
Then you'd be good for something Monday.  
I've been told  
And learned of old  
That for a cold  
The best  
Cure is rest  
Stay in bed  
When your head  
Feels like lead  
And you cough  
Fit to joggle it off.  
Drop your work  
Learn how to shirk  
'Twill be no loss.  
Your boss.

Is it any wonder that a man who can write of his anxiety for others in this way looked forward to his own departure from this world with placidity? All that he dreaded as old age advanced was the pain that might accompany the losing of his physical vitality. Among the papers that he left after his death is the following memorandum, which came into the possession of one of my sisters shortly after my father's eighty-fifth birthday:

Old Age. Some Reflections—Fragmentary.

As I grow older current themes interest me less, and I feel less capable of dealing with them. Partly because I cannot complete them; partly be-

cause the younger generation are more competent to *understand* them and to act concerning them.

My eighty years of experience shows me that we are progressing. If, for example, we could solve the slavery problem in 1860, we shall be able to solve the labor problem in 1920.

My greatest difficulty is to leave the current problems in the hands of the rising generation and have faith in them.

I study less, reflect more; retire more within myself. Gradually my hold on this life lessens, my anticipation of the future life grows more vital. Can I not say that my delights are fewer, my contentment greater; my pleasures fewer, my happiness, if not greater, at least more uniform? I used to take care of others; I am gradually learning to let others take care of me.

LYMAN ABBOTT.

Even in his last few hours his fragmentary and sometimes scarcely audible conversations with his children were turned with pleasantries. He was thoughtful for those whom he was about to leave, but he was not looking back. As he had been throughout his life, he was still standing in the bow of the boat.

As I stood beside his bed and told him how much he had meant to his children and grandchildren, he smiled and said, in a voice that hesitated for weakness but not for any search for words:

"I want for them the object and purpose in life that I have had. 'I have fought a good fight, I have finished my course, I have kept the faith.' I have fought a good fight—though I have had defeats. I have finished my course—finished my course—though I have sometimes faltered and turned aside. And I have kept the faith—in spite of doubts and perplexities—such doubts and perplexities as every one must have who rests his faith on things that are invisible."

ERNEST HAMLIN ABBOTT.

## DR. ABBOTT AT WORK

**P**ROBABLY the first time the name of Lyman Abbott became known to me was over forty years ago. I had read something about the synoptic Gospels, was ingenuously surprised to learn that there was such a discussion, and sent some question to the query column of the "Illustrated Christian Weekly." I was soon again surprised to find my inquiry honored by being taken as a text for a long editorial signed Lyman Abbott. What impressed me then was what later, when I came to work with and under Dr. Abbott, impressed me in all Dr. Abbott's writing, the clarity and simplicity of style and the fairness to those with whose views he did not agree. This was admirably

expressed in an article about Dr. Abbott written many years ago for the "World's Work" by his associate Hamilton Mabie, when he said: "He is a born truth-lover and truth-seeker, with remarkable working power, remarkable faculty of assimilation, and a natural gift of clear, persuasive statement." And I particularly like a phrase used in this same article, "So engrossed is he in what lies before him that he carries no luggage of self-consciousness or self-satisfaction."

Few literary workers can accomplish more in a given time and make less fuss about it than could Dr. Abbott. When he was at his desk, he worked smoothly, steadily, and rapidly, without the slightest nervousness or sign of excitement. I have heard many stenographers say that he was the best possible giver of dictation because he did not hurry nor hesitate. When one looks at the long list of books he wrote and recalls the vast number of editorials, reviews, addresses, and sermons he prepared, one might suppose him a slave of work. Not a bit of it; he was a slave to nothing. He was an incomparable manager of his time and effort. He once said that in his work he had two governing principles: "First, not to do anything himself which he could get any one else to do; second, to take his rest as a preparation to his work, and not as a restorative after it." The first clause must be taken semi-playfully, though he certainly did know how to utilize assistance; the second is eminently characteristic.

Serenity, tranquility, courtesy, fair-mindedness—those were the qualities that have impressed me during the thirty-five years and more I have watched Dr. Abbott at work and heard him discussing public questions and policies in editorial conferences. I never—never once—knew him to lose his temper, and I doubt very much whether any one else did. Indignation at things that were wrong, disapproval of measures injurious to the country, he had, but personal antagonism or hatred of individuals was not in his nature. Twice I have heard him say, in effect, "Do not let that man's name ever appear in the paper," but in both cases the man was guilty of personal moral delinquency against home and family, and was at the same time posing as a leader or teacher.

Many people have called Lyman Abbott a prophet. It would be an interesting study to compare his early utterances with the actual advance of the world toward liberalism in religion, industrial relations, and political progressiveness, and to see how closely his quiet, intellectual exposition of truth and justice long ago hit marks since reached and passed. Thus he was one of the first to use the phrase "industrial democ-

DR. LYMAN ABBOTT

racy," the growth of religious tolerance was more than foreshadowed in his editorials fifty years ago, and he recognized the broad import of evolution in all branches of life and human endeavor, when the word was almost "taboo" among the conservatives.

In speech and in writing Dr. Abbott was the more convincing because he never "showed off," as the boys say. It has always been most refreshing in editorial conferences when a subject has aroused proponents and anti-ponents, to hear from Dr. Abbott a clear-voiced summing up of both sides, untouched by partisan feeling, with a final opinion perhaps beginning, "Now, as I see it, the real principle involved is," thus and so. That was why an observant Canadian writer in the "Welland Tribune and Telegraph" in an editorial about Dr. Abbott pays The Outlook the very great compliment of saying: "As a fighter it has been brave and fearless, but in its pages we have never seen a line that was harsh or bitter." That assuredly describes Dr. Abbott's spirit, and the writer truly adds: "As a preacher Dr. Abbott dwelt so much on love that he had no room for hell-fire, and his editorial policy was fashioned after his theology." Moreover, his hopefulness was always based on reason. A writer in the Portland "Oregonian" says: "Dr. Abbott was not only always an optimist, but he was convincing and not fatuous in his optimism because he was able to put his finger on the reason for his faith in the capacity of his fellow men to solve their own problems."

No one knew Dr. Abbott, whether at work or at play—and he loved both—without finding out sooner or later how much of himself he gave to others in kindness, helpfulness, and friendly remembrance. While he ordered his time and did not allow bores and faddists to impose indefinitely upon him, he never fobbed off coldly those who really wanted advice and sympathy. If the members of the several staffs of Outlook workers should compare notes, I know that there would be an astonishing number of cases where men and women have received spontaneous and voluntary letters of recognition of service or of sympathy in personal trouble, carefully handwritten in Dr. Abbott's best chirography—he used to say that he had three handwritings—one that everybody could read, one that the printers could read, and one that no one could read but himself.

Among ourselves here at the office, we often speak of The Outlook family—sometimes meaning the large body of readers who sympathize with the paper's ideas and have a home-feeling for it, sometimes meaning the group of work-

ers who help carry on its journalistic life. In either sense the "family" has looked to Lyman Abbott as its father, guide, and teacher. I believe that his influence is an abiding one.

ROBERT D. TOWNSEND.

## AS A BOY KNEW HIM

LYMAN ABBOTT was almost as much a part of the world of my childhood as my own father and mother. The devoted friend and loyal associate of my grandfather, Lawson Valentine, he belonged as unquestionably in our family circle as those who owed place there to birth. He was an accepted fact, like the coming of morning and the warmth of the sun.

My memory of Lyman Abbott covers the last thirty years of his life. As I look back, it is not a memory of particular events, but rather a gradually growing comprehension of his towering spirit. I do not mean that I understand or can define that spirit. Even the astronomer who talks of light years cannot reach out and grasp the distant stars.

In that memory there are some things, however, which I should like to share with Lyman Abbott's friends. Placed before those who have listened to his voice for many years, perhaps they will not seem too intimate and personal for the printed page.

A child's life is like a spring welling up in a rolling plain. No power on heaven or earth can make the water of that spring flow otherwise than in accord with its inherent nature. In its course it must follow the laws of its being, but that course may be changed and deflected by the guidance of those who know the ways of wandering streams.

Thirty years ago I went with my father and mother to Lyman Abbott's Brooklyn home. There was, if I remember correctly, a service at Plymouth Church, a family dinner, and then an afternoon of friendly talk. Perhaps there was not much for a child to do; perhaps I manifested that restlessness not unknown to children of half a dozen years. I do not know. I only remember that Lyman Abbott left the circle of grown-ups, reached down to me, and said: "I am going for a walk. Would you like to go with me?" He took my hand in his and we went out on the street together. Down from Brooklyn Heights we walked and across to Brooklyn Bridge, spanning the East River with its tendrils of steel. I remember that when we came to a certain place on the Bridge he took a pin from his coat, stooped over, and thrust it into the roadway. When we returned to the

spot, perhaps half an hour later, the change in temperature had so worked upon the steel structure that the expansion plates had pushed the tiny pin aside. It was a direct demonstration of natural forces—a demonstration which Lyman Abbott explained to me in words which even my child's brain could understand. He did not talk down to me, he merely employed the method of explanation which he used all his life to give to others the fruit of his reason.

Out of the thousand things that must have touched me that year this only remains in my memory. It remains perhaps because it marked a turning-point in the development of my mind, the awakening of a new and eager curiosity concerning the world of which I was a part. It was a simple thing for Lyman Abbott to do, simple and natural. Probably he never thought of it again or dreamed for a minute that it might have any more significance than any momentary kindness.

Eight years later I found myself at boarding-school. I was beginning to discover for myself something of the world of letters and to grope rather blindly, as children do, for a way to express the dreams whirling through my mind. Sketches and poems for the school paper appealed to me as eminently more worth while than books which were not of my choosing. I fed myself unbalanced rations of Fiske and Carlyle, reading "Sartor Resartus," I remember distinctly, under a canopy of bed-clothes by the aid of a prohibited electric light. Books and the inevitable melancholy of extreme youth were my closest companions.

One day I found an envelope in my mail. It contained a five-page handwritten letter from Lyman Abbott. That letter is still in my possession, and I quote from it here:

I have just returned from a week's visit at Houghton Farm, where Mrs. Abbott and I had a capital time. I found in the Lodge some numbers of the Echo and having leisure read some of your contributions to it. . . . It seems to me that your writing gives promise of successful work in some form of literary career, and if you care for it, I would be glad to put the results of my experience at your disposal. I always hesitate to offer unasked advice, but perhaps if you felt inclined for it, an hour's talk with a friend might clarify your own ideas a little and that is the main thing. And I owe so much to your Grandfather that I should be very glad to feel that I had expressed my obligation by even a slight service to his grandson. All this is a long preliminary to asking you if you feel inclined to lunch with me at the Union League Club, at 39th Street and Fifth Avenue, on next Thursday, August





A PORTRAIT OF DR. ABBOTT IN HIS SEVENTIETH YEAR, PAINTED BY  
CHARLES W. HAWTHORNE

T.H. B. O. 12/64  
**OPPOSED EXTREMISM**

# Hoosier Tried To Open Teaching Of Evolution

By RALPH DONHAM

The ancient controversy over whether evolution shall be taught in our schools continues to crop up in scattered communities across the country. Many Hoosiers will recall that one of the most famous figures in that controversy, half a century ago, was Dr. Lyman Abbott, who began his career as a Congregational preacher in Terre Haute. After five years in that pulpit he resigned, in 1865, over protests by his flock against his sympathetic attitude toward the defeated South in the war.

Dr. Abbott, who was born 129 years ago, came Dec. 18,

devoted much of his life combatting the notion that the idea of evolution was the work of the devil.

He had previously won fame, after his departure from Indiana, as pastor of Brooklyn's largest church, the Plymouth Congregational, and as editor of the magazine, The Outlook.

AS AN EDITOR he led a nation-wide crusade against what he regarded as the narrow extremism of those who would refuse to permit public schools to teach the scientific works of Thomas Huxley, Herbert Spencer and Charles Darwin. Evolution and Christianity, he argued, comple-

mented each other instead of conflicting. In his "Theology of an Evolutionist" he held that the teachings of the scientists did not gainsay the Biblical story of creation.

Abbott believed he had helped to end the controversy by the time he died in 1922. But three years later the Scopes trial in Dayton, Tenn., saw it revived in the famous debate between the two great orators, Clarence Darrow and William Jennings Bryan. The verdict, a \$100 fine for John Scopes for teaching evolution in the Tennessee schools, would have surprised and saddened Abbott.

Yet the great preacher might be even more surprised today to find that more than a century after Darwin, his findings and all the supporting evidence piled up since then are still regarded as heresy by some fundamentalists.

ABBOTT BECAME a close associate of Henry Ward Beecher. After leaving Terre Haute he became corresponding secretary of the American Union Commission formed to assist the government in the Reconstruction era in the South. He succeeded Beecher as pastor of Plymouth Congregational in New York from 1866 to 1869 and after a hitch as editor of the Illustrated Christian Weekly he became, after Beecher's death, editor of the Christian Journal which became The Outlook under Abbott's direction.

It was as editor of The Outlook that Abbott exercised a powerful influence in persuading the public that the theory of evolution and Christianity really did not conflict. In 1912 he enlisted The Outlook in Theodore Roosevelt's drive to establish the Progressive Party, which split the Republican Party, resulting in the election of Woodrow Wilson.

In 1917 The Outlook supported U.S. entry into World War I.

Dr. Abbott was the son of John Jacob Abbott, author of the Rollo books, popular a century ago and a nephew of historian J. S. C. Abbott. Under his ministry in Terre Haute the first mission work in that city was launched in what was then the Armory on South Third Street.

# ITS AND SCENES; WHAT HOOSIE

HOOSIER INTERVIEWER IN NEW YORK AGREEABLY SURPRISED WHEN DR. LYMAN ABBOTT INSISTS ON TALKING OF HIS CAREER IN INDIANA

William J. Walker, of Clinton, Now Studying Journalism in New York, Hears Outlook Editor Tell of Terre Haute Back in Civil War Times When He Was Pastor of Congregational Church in That City, Founded in 1834.

[Special to The Indianapolis News]

**C**LINTON, Ind., January 21.—William J. Walker, a young newspaper man of Clinton, who now is a student at the Pulitzer School of Journalism at Columbia University, in New York, was startled in an agreeable fashion recently when he called on Dr. Lyman Abbott, editor of the Outlook, for an interview. Mr. Walker had been sent to Dr. Abbott to obtain data for an article on Dr. Abbott's reminiscences of New York seventy years ago, but before conversation was well under way the editor and former minister asked his interviewer where he lived.

Mr. Walker, presuming that Dr. Abbott would not know where Clinton was, told him that his home was about seventy-five miles west of Indianapolis, 160 miles south of Chicago and fifteen miles north of Terre Haute, and the newspaper student asked his hearer whether he knew where such a point would be.

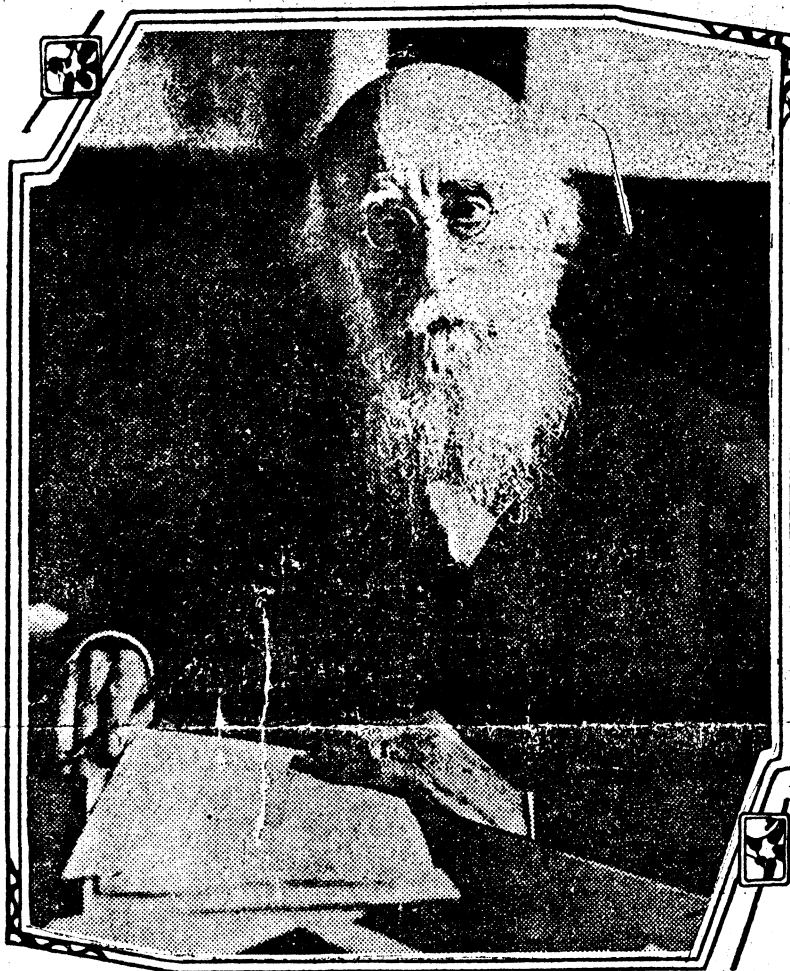
"Oh, yes, indeed," he exclaimed, Mr. Walker said in telling the story, Dr. Abbott's whole body coming to attention. "I used to live in Terre Haute. That was sixty years ago—during the civil war."

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"My life," said Dr. Abbott, "is in the past; I can no longer look ahead. I relate to you what has gone before; you talk to me about the present."

The remarkable career of Dr. Abbott falls into four stages: Lawyer, minister, author and editor. He practiced law in New York before the beginning of his ministry in Terre Haute, which city he left to become corresponding secretary of the American Union Commission. He succeeded Henry Ward Beecher in 1867 as minister of the Plymouth church at Brooklyn, where he remained two years. The third stage, which began in 1867, lasted until 1888. During this period most of his time was devoted to writing books of a religious nature. He was for a short time editor of the Literary Record of Harper's Magazine; and he was editor also, with Henry Ward Beecher, of the Illustrated Christian weekly. He has been editor-in-chief of the Outlook since 1893.

Although Dr. Abbott is eighty-six years old, his body still shows signs of considerable liveliness. Mr. Walker says, and one knows that it used to be straight, muscular and handsome. There is a glint in his deep-set gray eyes that seems to say, "I am still young—I must keep young, for I have much work to do before I become old."

Mr. Walker attended Wabash College at Crawfordsville, before going to Columbia. He is a member of the Lambda Chi Alpha Fraternity.



ABBOTT, Dr. Lyman

Biography (WU)

## FAMILY RECORD.

### DEATHS.

Benjamin R. Nov 15<sup>th</sup> 1850 at Point Commerce  
5 week and 2 day green county Ind

Francis E Oct 15<sup>th</sup> 1854 at Terre Haute Ind  
2 years and two months

Margaret Alma Sept 15<sup>th</sup> 1855 at Numa Parke  
county 22 months old

Laura semina February 3<sup>rd</sup> 1866 at Numa Parke  
3 years 1 month 12 days

Joseph on Sunday June 22<sup>nd</sup> 1867  
10 days near Numa Parke co Ind

Annie Mon Mon Aug 24 1868  
6 weeks near Numa Parke co Ind

Joseph Abbott August 7 1888  
at Terre Haute Ind Feb 4<sup>th</sup> 1829  
died at aged 68. 7 months 10 days

## FAMILY RECORD.

### MARRIAGES.

Joseph Abbott of children co gateway Ireland  
to Matilde L White of Cincinnati Ohio  
April 12<sup>th</sup> 1849

William L Abbott of Terre Haute Ind  
to Katie J Kelly of Columbus Ohio  
October 20<sup>th</sup> 1885

Minnie R Abbott of Terre Haute Ind  
to Abram Brewer January 22 1889

Fred W Abbott of Terre Haute Ind  
to Hannah Lawson of Chicago  
Aug 18<sup>th</sup> 1891

Harry W Abbott of Terre Haute Ind  
to Bertha Loveland of Chicago Sept 30 1891

Benjamin Abbott of children co gateway Ireland  
to Kate B White of Cincinnati Ohio

Charles Dungan to Kate W Abbott  
at Indianapolis  
December 3 1894

# FAMILY RECORD.

## BIRTHS.

Isabel Abbott Feb 4<sup>th</sup> 1820  
 Clifden Co Galway Ireland  
 Matilda L White Nov 4<sup>th</sup> at  
 Cincinnati Ohio 1830

Benjamin Tuesday Oct 8<sup>th</sup> 1850  
 at Point Commerce Green Co Ind

Francis Edward Sunday Aug 1<sup>st</sup> 1851

Terre Haute Ind

Margaret Almira Saturday November 1854  
 at Terre Haute Ind.

William Leavens Thursday July 1857  
 at Terre Haute Ind

Fred White Saturday Sept 10<sup>th</sup> 1859  
 at Terre Haute Ind

Minnie Roddough 1866  
 near Muna Park Co Ind

Laura Bernice 1869, Monday  
 December 22<sup>nd</sup> near Muna Park Co Ind

Isabel June 12<sup>th</sup> Wednesday 1869  
 near Muna Park Co Ind

# FAMILY RECORD.

## BIRTHS.

1889  
 Annie Martha Wednesday July 8<sup>th</sup>  
 Harry Walker Wednesday March 30<sup>th</sup>  
 Lure Haute Ind 1889

Children children Harry Haute  
 to Abern and Minnie Brewer  
 Harland Sunday Dec 16<sup>th</sup> 1889

to same Helen Sunday Nov 8<sup>th</sup> 1891

to Fred and Hamak Margaret Nov 30<sup>th</sup>  
 Wednesday Terre Haute 1892

to same Charles born at Danville Ills  
 June 8<sup>th</sup> 1894

to same at Chicago Ills Leslie  
 June 9<sup>th</sup> 1890

to Abner and Minnie  
 Katherine Friday June 24<sup>th</sup> 1898



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Editor of Outlook

THE INDIANAPOLIS NEWS, SATURDAY, JANUARY 21, 1922.

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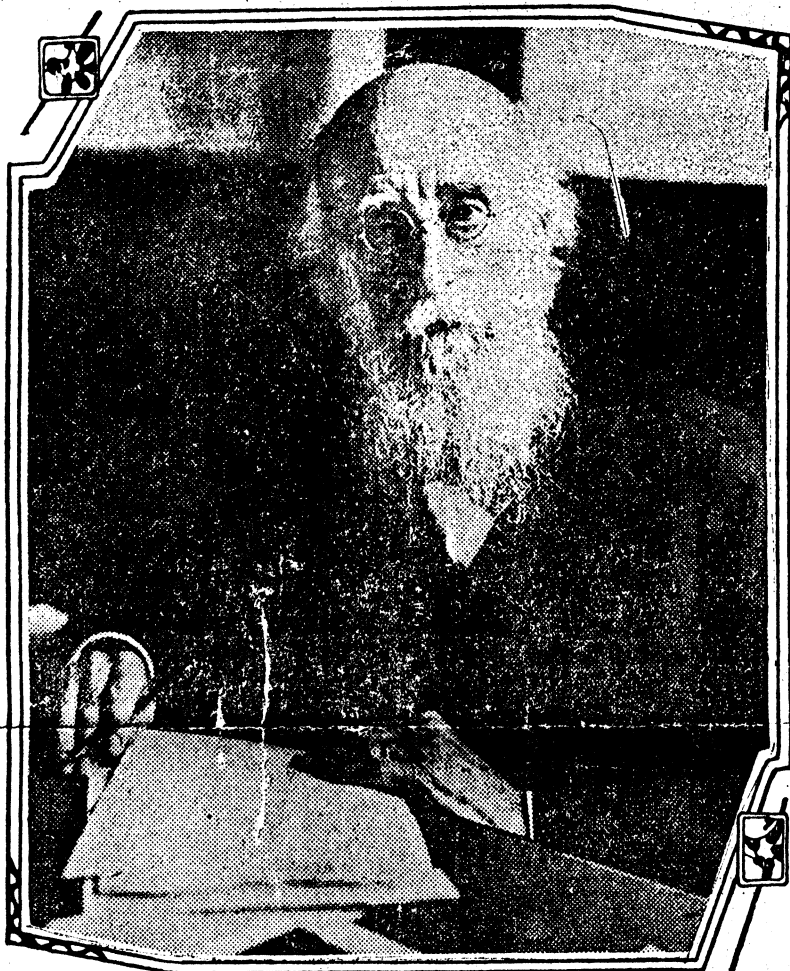
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"My life," said Dr. Abbott, "is in the past; I can no longer look ahead. I relate to you what has gone before; you talk to me about the present."

The remarkable career of Dr. Abbott falls into four stages: Lawyer, minister, author and editor. He practiced law in New York before the beginning of his ministry in Terre Haute, which city he left to become corresponding secretary of the American Union Commission. He succeeded Henry Ward Beecher in 1867 as minister of the Plymouth church at Brooklyn, where he remained two years. The third stage, which began in 1867, lasted until 1888. During this period most of his time was devoted to writing books of a religious nature. He was for a short time editor of the Literary Record of Harper's Magazine, and he was editor also, with Henry Ward Beecher, of the Illustrated Christian weekly. He has been editor-in-chief of the Outlook since 1893.

Although Dr. Abbott is eighty-six years old, his body still shows signs of considerable liveliness. Mr. Walker says, and one knows that it used to be straight, muscular and handsome. There is a glint in his deep-set gray eyes that seems to say, "I am still young—I must keep young, for I have much work to do before I become old."

Mr. Walker attended Wabash College, at Crawfordsville, before going to Columbia. He is a member of the Lambda Chi Alpha Fraternity.





## Mooresville Public Library

32 West Main Street Mooresville, Indiana 46158

831-READ

January 8, 1988

Vigo County Public Library  
1 Library Square  
Terre Haute, IN 47807

We are moving into a new Library !!!!!  
And I am hurridly trying to discard or keep an accumulation of 20 years  
clippings etc. Cant bear to throw away anything another library  
might be interested in. In fact, I have thrown this away twice and  
dug it out --just in case you might have a place for it. If not, YOU  
throw it away.

Sorry for the informality, but I am in a real fizz as to what to take  
and what to leave in the trash.

Yours, in haste

*Wanda Potts*

Wanda Potts, Asst

Director: Miss Pat Vahey

#### LYMAN ABBOTT.

Lyman Abbott, the famous editor of the Outlook magazine, was for four years minister of the Terre

Haute Congregational church. He gives a most interesting account of that period of his life in his book, "Reminiscences."

It was in his youthful years here that he was compelled to make some decisions which influenced his future life. Coming from the east to this city of 18,000 inhabitants in the middle west was a most trying ordeal for both he and his wife. It was here in 1860 that he had to face the question of slavery and decide his own position. There were south-sympathizers in the community which made his stand for abolition most perilous and added to his trials. A group of his denomination separated for a time and held services in the court house but after three months returned to the church.

He mentions these years in Terre Haute as being financially lean ones

and supplemented his salary by writing for magazines and newspapers. He formed a number of warm friendships while here and describes a tea which was given for him and his wife, at a home on Strawberry hill, "one of the finest places in Terre Haute," as a most memorable occasion. Their friends and church members accompanied them home where they found a bountiful surprise, which had been arranged during their absence to the tea. It consisted of \$225 in cash and other things which he listed to his friends in the east as "books for my library, silver both elegant and beautiful for my table, toys for my child, food for my larder."

He resigned his pastorate here after four successful and tedious years which left their stamp upon his memory and the citizens of Terre Haute are glad to recall the fact that the city once sheltered this eminent journalist and minister.

VIGO COUNTY PUBLIC LIBRARY  
TERRE HAUTE, INDIANA

MY FATHER, LYMAN ABBOTT

BY ERNEST HAMLIN ABBOTT

The first practical steam railway to run in the United States was in the first year of the Presidency of Andrew Jackson -- in 1829. Six and a half years later, on December 18, 1835, when Andrew Jackson was still President, Lyman Abbott was born.

His birthplace was Roxbury, Massachusetts. His father was Jacob Abbott, whom perhaps you may know as the author of the Rollo Books. When he was a child Lyman Abbott was surrounded with people whom he loved and admired and he wanted to be like them.

He learned that these people all had the same ideal, and he adopted that ideal as his own.

As pictured to his mind it was the ideal of "a Man who had courage and yet forbearance, authority and yet infinite meekness, a Man who never flinched when courage was required and never asserted himself simply to defend himself, who gave himself to a life of service and sacrifice and died not for the sake of those who loved him, but for those who hated him."

He had discovered for himself that in the sayings, the deeds, and the character of the Man whom he had set before himself as his ideal there were embodied certain principles or laws of life. He believed that the observance of these principles, that action in accordance with these laws, would solve every moral problem. So he set himself to study to know those principles or laws, and then in them for every question of conduct, whether individual or social, to find an answer.

If success consists in the accomplishment of one's aim, my father's life was successful; for he had chosen an aim that could be reached and yet remain as an object of new endeavor. In substance, it was the same when he was eighty-six years old as when he was twenty-five; but in form it was as varied as the world in which he lived and as changing as history; and, being new with every new problem, it filled his life with interest and kept him youthful.

How he endeavored to apply the principles he found in the teachings, life, and character of Jesus to these social problems he recorded in his writing; but he did more than write about those principles. He had made them so much a part of himself that they governed him in all that he did. \*

He chose the vocation of the law, and with two of his brothers as partners formed a firm of lawyers that began their practice with unusual success; but he turned his back on that success and, for the sake of following his purpose,

became a minister. Later in life he was also a lecturer, writer, and finally editor-in-chief of The Outlook. He lived to be nearly eighty-seven years of age. Among his closest friends in earlier years was Henry Ward Beecher, in later years, Theodore Roosevelt; among his friends were people of all faiths -- Protestant, Roman Catholic, Jewish. And he had friends whom he never saw -- whom he called his "unknown friends". He was interested not in things, but in people. Growing up in days when the chief means of travel on land was on foot, by horse, or in stage coach, he lived to deliver a message by radio. But it was not the incredible magic of machinery and electricity transforming the world he lived in that interested him, but the people who lived in the world, and their lives and their problems. And to all those problems he brought the solution of the laws and principles he found expressed in the life and teachings of Jesus. In his youth it was slavery that was the great problem. Later the reconstruction of the Nation. Then the rise of industrialism, and the great question of industrial justice between capital and labor. With that the question of new religious thinking and changes in education. Finally toward the close of his life the World War and the emergence of new problems. And in all these critical times he kept his mind clear and his spirit serene, because he had found the principles and laws of life that applied to them all.

Thus living free from the harassment of worry, he was free from the dread of his last journey, of what he called the Great Adventure. He left this life as one who steps across the threshold into another room. He did not speculate about the life to come; he simply looked forward to it with the eager curiosity of one who is sure that he will be there, as he has been here, in the presence of his Father.

*Franklin D. Roosevelt*



Abbott Family

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DO NOT CIRCULATE

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Note \* Quoted from my article in The Outlook for November 8, 1922-E. H. A.

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Ernest Hamlin Abbott

**ABBOTT FAMILY**

**REFERENCE  
DO NOT CIRCULATE**

## Family Record

### Marriages taken from family Bible

Joseph Abbott Clifden Co. Galway Ireland to Matilda L. White of Cinn. Ohio April 12, 1849.

William L. Abbott of Terre Haute, Indiana to Katie<sup>I.</sup> Kelly of Columbus Ohio Oct. 20, 1885.

Minnie R. Abbott of Terre Haute, Ind. to Abram Brewer January 22, 1889.

Fred W. Abbott of Terre Haute, Ind. to Hannah Lawson of Chicago Aug. 1, 1891.

Harry W. Abbott of Terre Haute, Ind. to Bertha C. Love of Chicago Sept. 30, 1891.

Benjamin Ebbitt of Clifden Co. Galway Ireland to Kate B. White of Cinn. Ohio.

Charles Dungan to Kate W. Ebbitt at Indianapolis December 3, 1894.

### BIRTHS

Joseph Abbott Feb. 4, 1820 Clifden Co. Galway Ireland.

Matilda L. White Nov. 4 at Cinn., Ohio 1830.

Benjamin Tues. Oct. 8, 1850 at Point Commerce Green Co., Ind.

Francis Edward Sunday Aug. 15, 1852 Terre Haute, Ind.

Margaret Almira Saturday Nov. 15, 1854 at Terre Haute, Ind.

William Leavens Thursday July 12, 1857 at Terre Haute, Ind.

Fred White Saturday Sept. 10, 1859 at Terre Haute, Ind.

Minnie Rosebraugh 1866 near Numa Parke Co. Ind.

Louisa Jennings 1863 Monday December 22, near Numa Parke Co. Ind.

Joseph June 12 Wednesday 1869 near Numa Parke Co., Ind.

Annie Matilda Wed. July 8, 1869.

Harry Walker Wed. Mar. 30 Terre Haute, Ind. 1870.

#### CHILDREN

To Aberan and Minnie Brewer Harland Sun. Dec. 15, 1889 to  
same Helen Sun. Nov. 8, 1891.

To Fred and Hannah Margeret Nov. 30, Wed. Terre Haute 1892,  
to same Charles Worel at Danville, Ill. June 8, 1894. To  
same at Chicago Ill. Leslie June 9, 1896. To abram and  
Minnie Katherine Friday June 24, 1898.

#### DEATHS

Benjamin R. Nov. 15, 1850 at Point Commerce Green County,  
Ind. 5 weeks and 2 days.

Francis E. Oct. 15, 1854 at Terre Haute, Ind. 2 yrs and 2  
months.

Margaret Almanda Sept. 15, 1856 (?) at Numa Park 3 yrs 1  
mo. 12 days.

Joseph on Sunday June 29, 1867 11 days near Numa Parke Co.,  
Ind.

Annie Mon Mon Aug. 24, 1868 6 weeks near Numa Parke Co., Ind.

Joseph Abbott August 14, 1888 at Terre Haute born Feb. 4,  
1820 aged 68 7 mo. 10 days.

Abbott  
Family Bible



## FAMILY RECORD.

### MARRIAGES.

Joseph Abbott to children co gateway Ireland  
to Matilda L White of Cincinnati Ohio  
April 12<sup>th</sup> 1849

William L Abbott of Terre Haute Ind  
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December 3 1894



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clifder co galway Ireland

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cincinnati Ohio 1830

Benjamin Tuesday Oct 8<sup>th</sup> 1850  
at Point Commerce green co Ind

Francis Edward Sunday Aug 15<sup>th</sup> 1852  
Terre Haute Ind

Margaret Almira Saturday November 13<sup>th</sup> 1854  
at Terre Haute Ind.

William Leavens Thursday July 17<sup>th</sup> 1857  
at Terre Haute Ind

Fred White Saturday Sept 10<sup>th</sup> 1859  
at Terre Haute Ind

Minnie Roddick 1866  
near Muma Park co Ind

Laura Bernier 1869, Monday  
December 22<sup>nd</sup> near Muma Park Ind

Joseph June 12<sup>th</sup> Wednesday 1869  
near Muma Park co Ind

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Francis E Oct 15<sup>th</sup> 1854 at Terre Haute Ind  
2 years and two months

Margaret Alma Sept 15<sup>th</sup> 1858 at Numa Parke  
county 22 months old

Laura semina February 3<sup>rd</sup> 1866 at Numa Parke  
3 years 1 month 12 days

Joseph on Sunday June 22<sup>nd</sup> 1867  
10 days near Numa Parke co Ind

Annie M on Mon Aug 24 1868  
6 weeks near Numa Parke co Ind

Joseph Abbott August 14 1888  
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died at aged 68. 7 months 10 days

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1889  
Annie Matilda wednesday July 8<sup>th</sup>

Harry Walker wednesday March 30<sup>th</sup>

John Maite Jan 18<sup>th</sup> 1891

Children children  
to Abern and Minnie Brewer  
Harland Sunday Dec 18<sup>th</sup> 1889 ds

to same Helen Sunday Nov 8<sup>th</sup> 1891

to Fred and Annie Margaret Nov 30<sup>th</sup>

wednesday Terre Haute 1892

to same Charles born at Danville Ills  
June 8<sup>th</sup> 1894

to same at Chicago Ills Leslie

June 29<sup>th</sup> 1895

to Abern and Minnie

Katherine Friday June 24<sup>th</sup> 1896

Abbott Family

11-5, auths  
conf.

ST. H. Dun

EXCERPTS FROM LYMAN ABBOTT'S AUTOBIOGRAPHY

by

REV. J. W. HERRING

REFERENCE  
DO NOT CIRCULATE

PAPER BY REV. J. W. HERRING DELIVERED BEFORE THE  
VIGO COUNTY HISTORICAL SOCIETY MARCH 20, 1923

*Excerpt from Lyman Abbott's Autobiography*

In 1860 Terre Haute was a town of eighteen thousand inhabitants, situated a little south of the center of the State of Indiana, but on its extreme western border, not over six or seven miles from the eastern border of Illinois. It had two Methodist Churches, one Baptist, one Episcopal, two Presbyterian (one of them Old School, one New School), a Christian (popularly called "Campbellite" from the name of its founder, Alexander Campbell,) a Universalist, a German Lutheran, and a Roman Catholic Church, in addition to the Congregational church to which I was temporarily called. It had also a school for the higher education of girls, known as a "Female College," and, if I remember aright, a State Normal School. The Polytechnic School, which is now one of the educational features of the state, was a later creation. But already in 1860 the city was something of an educational as it was something of a railway center.

The first settlers of the town had been largely French, and had given to the town its name--High Land. To one accustomed to the hills of New England it was not very high. It stood on a bluff rising probably between one and two hundred feet from the western edge of the Wabash river and about 50 feet above the prairie, which extended to the south and east. The local pronunciation gave two syllables to the first word,--thus: Ter-ra Hot. The brakeman on the train usually called out "Tar-Hot." I wrote to my father-in-law in June following our arrival: "Terre Haute is a very beautiful town. A German and Irish immigration has filled up a part of this town, as of every one in the West. Pigs ornament the streets, and a part of the town is anything but attractive. But that which is occupied by the finer residences is very beautiful. The homes are surrounded by grounds and by fruit trees, many of them by beautiful gardens." The "best people" of the city were mostly from the

Middle States--Ohio, Pennsylvania, New York, Delaware, Maryland, a number also from Kentucky. There were only two New England families in my congregation, and, so far as I know, they were the only ones in town. "Yankee" was distinctly a term of opprobrium. It did not take my wife long to find this out. We speedily came to regard ourselves as coming, not from Massachusetts, but from New York.

Going back somewhat in reviewing the city's history, Mr. Abbott says:

In 1834 (the year before I was born) a young man, Merrick A Jewett, started from Baltimore on horseback to ride to St. Louis, Mo., in search of a missionary field in the far west. His theological education had been secured under an independent Presbyterian clergyman of Baltimore, and he was himself an independent, in temperament and conviction. Whether he planned the horseback ride of a thousand miles because he thought it would restore his health or because he had so much health that he anticipated the enjoyment from the ride, I do not know. He stopped on a Saturday noon in Terre Haute at the only inn of any pretension in what was at that time a village of about eight hundred people. As the stranger came up from dinner and stood up on the generous portico which extended over the side-walk, across the entire front of the old tavern, his horse, having been fed and brought from the stable, ready for him to resume his journey, he found a group of men examining his horse and commenting upon its strength and beauty. In answer to a question from Captain Wasson, the landlord, as to ownership, Mr. Jewett stepped forward and said the horse belonged to him. "And who are you, sir?". "My name is Jewett; I am from Baltimore. I am a minister of the Gospel and on my way to St. Louis to seek a field of labor," was the answer. "And did you ride that horse all the way from Baltimore?" Upon receiving an answer in the affirmative, one of the company said, "You needn't be in a hurry, just stay over Sunday and it shan't cost you a cent, and we will

have you preach for us." The gentlemen, Mr. Jewett's first acquaintances having prevailed upon the young minister to remain with them, although none of them were church members, used every effort to get a large congregation for the Sunday service. They secured the court-house, swept it out themselves, rang the bell, and by personal effort secured a large attendance. After the morning service notice was given that there would be preaching in the evening at early candlelight, and as many as could make it convenient were asked to bring a candle.

How Lyman Abbott's family was forced to economize in these early days is related by Mr. Abbott in the following recital:

It is easier to report a man's labors than his wife's economies. They are so minute that he rarely knows them, and so habitual that she is hardly conscious of them. I have come across some letters of my wife's written to her father about this time, which will give a better idea of some of our household perplexities and how they were met than I could possibly give. From them I select one:

Thursday morn. Have just come from market. It is not yet five o'clock.....Shall I tell you what I got? First, a little piece of beef-steak for dinner. I shall not be at home, Lyman is away so I got a very small piece for a dime: three bunches of beets (five in each), a dime, ~~two quarters of~~ "string" beans, a dime, two pounds of butter, two dimes, two spring chickens, alive, two dimes, three quarts of raspberries, three dimes. The chickens are for supper for Lyman, who will, we expect come home this afternoon.

The servant problem appears to have been in all ages of the world and in all communities unsolved if not unsolvable. I sometimes wish that a part of the feminine energies which are now being directed to the determination of political issues could be directed toward deciding aright the more important question how so to adjust and administer the home as to make domestic service a recognized and honorable vocation.

There were in Terre Haute in 1860-65 some peculiar difficulties in this problem. There was in the city no intelligence office to which servants could go to find a place, or housekeepers to find a servant. If a lady wished a maid, she told her friends, the report of her need was circulated, and if any friend of hers knew of a maid, or any friend of a maid seeking a place happened to hear of this lady, the information was given. The process produced sometimes singular servants, and, I presume, also singular mistresses. One maid I happen to remember whose perpetual surprise furnished us with perpetual amusement. She had come from southern Illinois, popularly dubbed "Egpt." She looked on with wonder when my wife rolled the dining room table to one side to sweep, for never before had she seen a table "on wheels"; when, in dusting the piano, the keys struck the wires and some notes were sounded, she expressed her bewilderment by the phrase, Why, the critter speaks, doesn't it?" When my wife lighted the gas, she fled in terror halfway across the room from the magic which brought a flame of fire from the wall.

The Rev. Abbott next recounts how the question of slavery began to loom upon the horizon, declaring that it had driven all other questions out of politics. He spoke of the destruction of old parties and the creation of new ones. He mentions the split in the Democratic party and says that the ranks of the Republican party were far from united. Quoting him, one reads:

"Thousands of voters in both parties did not decide until November whether they would vote for Lincoln or Douglas. There was a little remnant who tried to content themselves by crying, 'Peace, peace', when there was no peace, but the vote for Bell and Everett, their candidates, showed them to be a negligible quantity."

According to Dr. Abbott, the division in the Republican party was nowhere more marked than in Indiana. Henry S. Lane, who had come from the Whig party, represented the conservative element; Oliver P. Morton,



who had been a Democrat, represented the progressive element. A fusion of the two elements was effected and Lane was nominated for governor and Morton, for lieutenant-governor. After the election of both governor and lieutenant-governor by about 10,000 majority, Lane resigned and was elected United States Senator by a Republican legislature, and Mr. Morton became Governor. He proved to be one of the great war governors. The writer says further of Governor Morton:

On March 10th, nearly three weeks before my arrival, he had spoken in Terre Haute at a ratification meeting, advocating squarely the Lincoln as opposed to the Douglas method, and had met the charge of being an abolitionist with characteristic frankness: "I am opposed to the diffusion of slavery," he said. "I am in favor of preserving the territories to freedom, of encouraging, elevating, and protecting free labor; at the same time, conscientiously believing that with slavery in the several states, we have nothing to do and no right to interfere. If this makes me an abolitionist, then I am one, and my political enemies may make the most of it. It would have been well for the Republican party and for the country if all Republicans had possessed Governor Morton's courage and shared his convictions."

Further on, Mr. Abbott continues on the slavery problem:

"There was very little anti-slavery sentiment in Terre Haute; so little than when, two years later, a Republican orator, an officer in the Union army, was speaking at a mass-meeting in favor of enlisting the negro in the Union cause, the sentiment which evoked the most uproarious applause was, "I hate a nigger worse than I hate the devil."

"But when after the election, these impractical schemes of surrender, evasion, and compromise were everywhere discussed, I thought the time had come for me to speak. I was known; I believed I was respected; I was sure to be listened to. And I was not mistaken. On the 9th of

December, the Sunday following Mr. Buchanan's Message, I preached a sermon on the condition of the country. I had at least one equipment for the task. I did not share either the common surprise or the common perplexity. The reader may remember that in 1856 I had written to my cousin, now my wife, that I did not see how war could be avoided, and I hoped that, if, it came, I might have some part in the battle for freedom. The threat of disunion, therefore, did not surprise me. Nor did it make me hesitate. For I preferred a divided country, one half of it free, to a united country, all of it slave. I had made up my mind that the only possible settlement of the issue was to be found in the motto: "Liberty national, slavery sectional." And I was prepared to set that principle by the side of the current proposals of compromise for the popular judgment."

"Before preaching the sermon, I counseled with Mr. Ryce, who was my best friend and my wisest adviser. He was lover of peace and hated strife. He advised me against speaking upon the subject at all. There were some weighty reasons for the counsel. Such a sermon would be an innovation, even a startling innovation. Whatever might be the custom in New England, the people of Indiana were not accustomed to political sermons. Mine would be the first one ever preached in a Terre Haute church. In fact, so far as I know, I was the only minister in the town who dealt with the slavery at all in the pulpit throughout the civil war. The people of Terre Haute were loyal; but many of them were southern in their origin and in their sympathies and would resent my anti-slavery utterances. The division in the church was not ended; it might break out again at any time--as indeed, it did a little later. The epithet Unitarian had been applied to me but had not hurt me, because the people cared nothing for theological distinctions. But the epithet abolitionist would not be regarded so lightly. Such an utterance as I proposed would be perilous to the church and might be perilous to me. Party

feeling ran very high. Lovejoy had been murdered in Illinois for his anti-slavery utterances. Anti-slavery meetings had been broken up by mobs and even practically forbidden in the East by the authorities. At the same time Mr. Ryce was careful to make it clear that neither he nor any one else in the church would attempt to interfere with my personal liberty. I had asked his advice, and he gave it to me.

My friend's counsel enabled me to speak in such fashion as secured a patient and even a somewhat sympathetic hearing. The church was crowded; the Republican paper published the sermon in full. And even the Southern Democratic paper granted to its spirit a qualified commendation. The state of feeling in the city on the general subject is perhaps slightly indicated by the fact that when I reached home a little after midnight, having been kept at the newspaper office correcting the proof of the sermon, I found my wife very anxious lest I had been assaulted on the street and just preparing to sally out in a search for me. And she was not easily alarmed."

Returning to Dr. Jewett in his reminiscences Dr. Abbott Says:

"When Dr. Jewett returned to Terre Haute from the East I do not now remember. But not long after his return, he began a series of Sunday morning services in the court-house where 26 years before he began his pastorate. Something like a score of the congregation took their hymn-books from the church and joined him in these services. At the same time the reports were repeated that the youngman now occupying the pulpit was not orthodox; that he had leaning toward Unitarianism; that there was danger that he would unsettle the faith of the church; that his friends had conspired to drive off the old pastor. Where did those reports come from? Where does gossip ever come from? I do not know. But the fact that they came, and that no authoritative denial was given to them, widened the breach in the church.

"To preach in the court-house to people who never go to church is

itself a very good deed. I assumed, and the church assumed with me, that this was the motive which inspired the court-house services. I had learned from my father and my grandfather that it takes two to make a quarrel, and I resolved not to make one of the two. In this resolve I was thoroughly supported by my wife, who paid no attention to the prevailing gossip. When, which was not often, it got a chance to get in at one ear, it went straightway out of the other. The church took the same attitude and was inspired by the same spirit of peace and good will. I called on the members of my church who were taking an active part in the court-house services and expressed my interest in their enterprise, and my hopes for its success. The result was that when, at the end of three months, the court-house services were discontinued, the members of our church and congregation came back with no sense of humiliating defeat; there were no asperities to be apologized for, no broken friendships to be reknitted, no wounded feelings to be healed. And I may add that if the experiment had proven a success, if out of it there had grown either a permanent mission or a new church, the results of this spirit would have equally beneficial. In the one case the mission would not have had the sympathy and support of the mother church; in the other case, the two sister churches would have worked together in Christian fellowship."

Meriden, Conn., sent for the Rev. Abbott to come to its Congregational Church as pastor. There were many reasons why the Meriden call would have been more to the advantage of the Abbott family. First, that section of the country was made up of abolitionists. In discussing this situation, Rev. Abbott writes:

"While this question was under consideration the church brought no pressure to bear on either of us to remain, although occasional expression made it clear what they generally felt. After the decision was made we were overwhelmed with expressions of appreciation and gratitude. The

culmination of these expressions was reached a little after Christmas."

"At the other extremity of the city from our home, a mile away, was one of the finest places in Terre Haute, known as Strawberry Hill. One afternoon my wife and I were invited to take tea at Strawberry Hill. Tea was hardly over before the young man of the household brought word that an omnibus was outside waiting to take us home. It had come, he said, by his orders, but he was surprised that it had come so soon. When we reached home it was dark. To arouse the maid I began pulling the bell handle back and forth. Instantly the front door flung open, our host and hostess of the evening stood in the open door to admit us to our home the before darkened house was ablaze with light and was filled, hall, stairs, parlors, with members of the congregation."

"Wehn the following day I attempted to express my thanks in a note to the daily paper, I found myself almost as much at a loss as I had been in my impromptu address of thanks the night before. I finally hit upon the plan of writing a fanciful description of an invasion of my home by a body of burglars who had gained access to the house during the afternoon, had brought with them a great quantity of plunder, evidently taken from other houses, not only bread, cake, jellies, ham and other articles, under the weight of which my substantial dining-room literally bent, but also a magnificent silver water-pitcher and coffee urn. They also left behind them, I said, "225, and a great variety of other articles of every description. The local readers, knowing the facts, understood the letter, but when a prosaic reporter from the east made a paragraph out of it, treating the incident quite seriously, I received from eastern friends some letters of condolence, and, to correct misapprehensions, wrote for the New York 'Independent' a description of my ministerial experiences in this midwestern parish, where my salary was promptly paid, where I was treated justly and even generously by the tradesmen, where I preached temperance in a community cursed by

drink and liberty in a community pervaded by pro-slavery prejudices and nobody got and went out of church, where my people vied with each other in hospitality, and where I was writing this letter surrounded by Christmas fruit, books for my library, silver both elegant and beautiful for my table, toys for my child, food for my larder".

"One Fourth of July, two celebrations were held, one by the "Butternuts", as the sympathizers with secession were called, the other by the loyalists. There was reasonable dread of a collision between the two. But forewarned is forearmed, and the day passed peacefully. Once we were thrown into alarm by the report of a threatened raid by Morgan's Confederate cavalry. They did, in fact, cross the border, but did, not come as far north as Terre Haute. We organized a secret Loyal League, the only secret society I ever joined. I do not remember that it had any very important secrets to preserve, or that it ever accomplished any particular achievement. I have always believed that the best way to fight a secret foe is BY CALLING HIM INTO THE OPEN. A home guard was organized. Most of our stalwart men were in the field but a home guard might have served a useful purpose against a Butternut raid which we had some occasion to dread. Every election was a campaign on which depended or at least we thought so, the question whether Indiana could be kept in the columns of loyal states, it was so kept in the columns of loyal states thanks to our governor, as brave a fighter for the loyal cause as any soldier in the field."

Rev. Abbott recounts a sermon that he presented to his congregation on the 17th of September, 1862, five days before the President issued his preliminary emancipation proclamation. In this sermon he set forth reasons for supporting the policy of striking at the great weakness of the southern confederacy by adopting a policy of emancipation. He says in part:

"I had by the fall of 1862 such evidence of the confidence and aff-

ection of my people that I was justified in believing that in this address I spoke not only to them, but in some measure at least for them. If they did not heartily endorse, they at least cordially acquiesced in my anti-slavery utterances. Nevertheless, the slavery question and some other questions growing out of the civil war continued to present one of the two chief difficulties with which we had to cope. But, my impression is that I was the only minister in Terre Haute, and that the Congregational Church was the only church in Terre Haute, which recognized the existence of slavery. This impression is confirmed by the account which I wrote to my wife, on the 28th day of April, 1863, of the Fast Day Union service:-

Terre Haute, Indiana,

April 28, 1863,

"Our services are over. The church was full. Extra seats had to be brought in. But I am heartily ashamed to say it, the word slavery or slave was not once mentioned."

The Civil War period came during a vital half century of the city's history. In fact, during a very vital period of American History.

We find that the civil war came following twenty five or thirty years spent in the active organization of churches. The M. E. and Presbyterian denominations agitating for the organization of churches in the twenties, the Methodists succeeding in forming several small organized groups. The Congregational Church, as we have seen, was organized in 1834 and the Episcopal Church in the forties. The Universalist Church and the Presbyterian church were likewise founded during this period. The general type of church at that time seems to have been more on the Presbyterian Episcopal and M. E. and Congregational order than it is today, when the predominant churches are of the Christian, U. B., and M. E.. type. The M. E. Church is mentioned in both groups because it is so diverse an organization including many different types of groups.

The newspapers of the time were of the conservative composition along the English pattern. They were more serious, less calculated to feed the people. Tired Business Man material and showing a much more general interest on the part of the people in the real political issues of the day that is found today. There was much less of the salacious and scandal element in the old press. The literary style likewise reflected the same difference, being solid, not designed to make popular appeal, and with rounded rhetorical period. There was little effort apparently to cater to a bored public.

There is evident in the press of the time an ability of the people to rise above party lines and there is also evidence that party lines were drawn on real issues.

The first school teacher in Terre Haute was Mr. Thayer in 1824. He began a very interesting educational history for the city.

The first public school was organized in a meeting at the court house in 1835.

The schools that have played a part in the history of the city include:

Covert College for young ladies, site of St. Anthony's Hospital.

Seminary for Girls founded in 1835 on South Sixth and Oak.

The coates College on Osborne Street.

St. Mary's founded in 1840.

Indiana State Normal founded in the sixties.

Rose Polytechnic School.

Some Press notices of interest:

"The steamer D. B. Campbell left this port yesterday for Hutsonville. Several boats from below are daily expected."

Lincoln passing through here is reported to have been heralded not by politicians but by the masses.



"Our southern friends seem somewhat perplexed to know what to name their new southern confederacy. We respectfully submit that they call it Secessia, as it is likely to prove a hissing among nations."

"Last Saturday was a proud day for Tennessee. Her proud and patriotic sons nobly stayed the rolling waves of disunion as far as Tennessee goes. She stilled the mad cry of secession within her borders."

"Our entire evening edition of five hundred published at 6 and one half P. M. was exhausted in about an hour. There was a great desire on the part of our citizens to read the inaugural of the President. It was given in these columns entirely about six hours after its delivery in Washington. The issue of two editions in our city in one day is a new thing."

"Of the President's address, our editor says, "The document is a well considered and well written paper."

# THE CRISIS - ITS CAUSE AND CURE

Rev. Lyman Abbott

December 9, 1860

**TEXT:** And Samuel told all the words of the Lord unto the people that asked of him a king. And he said, "This will be the manner of the king that shall reign over you. He will take your sons and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your olive yards even the best of them and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers and to his servants. And he will take your men servants and your maid servants, and your goodliest young men, and your asses and put them to his work. He will take the tenth of your sheep, and ye shall be his servants. And ye shall cry out in that day, because of your king which ye shall have chosen you; and the Lord will not hear you in that day. - I Samuel, VII Chapter:10-18 Verses.

An explanation of the circumstances under which these words were uttered is necessary. Samuel had been judge of Israel. He had become too old for service, had resigned his office and had put his two sons in his place. They were wild, dissolute, reckless young men and the children of Israel did not like the exchange.. They came to Samuel and asked to have a king substituted in the place of his sons. This was a proceeding which naturally was far from satisfactory to Samuel. In great trouble he went to the Lord to ask what he should do. And the

Lord told him to harken to the voice of the people, but to protest solemnly to them and shew them what manner of king they should have to reign over them. These verses contain Samuel's description of the king which they should have. He describes in this passage a wicked king and an evil government. He portrays Saul's reign in black characters that he may perchance dissuade the people from their ambition to have a king like the other nations. Now, what are the evil elements in this description? What is it which was to make Saul's reign so unbearable? There is no prophecy of murder, of rapine, of malicious and bloody persecutions. The declaration is simply that Saul should so reign as to make his people his servants. The gratification of his own ambition, the enjoyment of his own pleasures, the enrichment of his own purse, was to be the object of his reign and ~~in~~ to these purposes ~~he~~ would use his people. This is the picture, - the picture of government founded on selfishness, - which God holds up as an object of terror and aversion to the children of Israel. With the subsequent fulfillment of this prophecy in the reign of Saul we have nothing to do this evening. I have called your attention to this passage merely because it describes very clearly and simply God's idea of a bad government. Its application we shall see more clearly bye and bye.

An analysis of the questions which have agitated governments and overthrown kingdoms will show a principle underlying them all. For agitations and revolutions have been like earthquakes. All that we can see is the rolling of the unsteady earth and the sudden crashing ruin of governments which were always thought to be immovable in their massive strength. Now it has been in the South, now in the North, now in the East, now in the West. None apparently have been safe. But it has been the same hidden fire far beneath the earth's surface which has been the cause of almost all political revolutions and governmental convulsions.

Two antagonistic theories of government have been striving for a mastery in the world - the one aristocratic or despotic, the other popular or democratic.

The one theory is that upon which Saul's government was based. It is very distinctly described in our text. It divides the world into two classes - the one an aristocratic few privileged to rule - the other the multitude ordained to serve. It makes government not subservient to the interests of the people, but a mere machine to enable the strong to gather a larger meed of service from the weak. In the hands of this theory the people are like a flock of sheep in the hands of the shearer, not to be fed by their rulers but to be sheared of their wool for their ruler's enrichment. It makes little difference whether the form of the government be monarchical or oligarchical or aristocratic. Wherever it is so constituted that the people are made to serve and the rulers to be served, Saul's theory of government is at its foundation. This is the theory of the divine right of kings - that is the divine right of the ruler to fleece and the divine duty of the people to submit to be fleeced. This is the foundation stone of most of the thrones of Europe and it is because the people are waking up to a truer idea of the office of government that the European thrones are crumbling into decay.

The other theory, - the democratic or popular theory of government, - is directly the reverse. This does not necessarily declare the right of the people to rule, it declares only that government, whatever be its form, is to be so administered as to enure to the benefit of the people - and of all the people. It makes the rulers to be the servants - the ruled to be the served. This theory of government may underlie an absolute monarchy, a constitutional monarchy, an oligarchy or an aristocracy - though far more likely to be found in a pure democracy. But the difference between these two elemental notions of government is not

at all a difference of form of organization - it is a difference wholly in the purpose with which government is organized and the motive with which it is carried on.

The second theory is the Bible teaching concerning government. For although the Bible teaches nothing concerning the form of government, it does teach concerning the motives with which it should be administered. It does not teach the laws of political economy, any more than it teaches the laws of business or the etiquette of society. But just as it teaches that men should enter business not merely to make money but to do good, and should enter society not merely to receive but also to impart enjoyment, so also it declares that men should participate in government not from motives of self aggrandizement but from motives of benevolence to others. - Love is to be the law of government as well as of business and of society. The same law of love which underlies the government of the family, is also to underlie the government of the State. And just as the Father, seeks by his own strength and knowledge to compensate for the weakness and ignorance of his child, so the wise and powerful in government are to use their power and wisdom not for themselves, but so as to protect the weak and the ignorant, unable to ~~xxxx~~ protect themselves. This is what is meant by the declaration, "Ye know that the Princes of the Gentiles exercise dominion over them and they that are great exercise authority over them. But it shall not be so among you: but whosoever will be great among you let him be your minister, and whosoever will be chief among you let him be you let him be your servant."

That is - the top of society is to serve the bottom, the rich - the poor, the wise - the ignorant, the strong - the weak. This is the Christian law of business and of society, and still more of government.

Government, when founded on a Christian basis, is organized not for the strong so much, they would be able to protect themselves without it,

but for the weak who need its protection. Its office is to equalize by the instrumentality of law what would otherwise be the unjust inequalities of men. It is the union of men in a brotherhood that they may the better protect each other, and especially that the weak who need protection may get it from the strong.

Here there are two antagonistic theories of government - the one rooted in selfishness, the other founded on love - the one making the interest of the individual all subservient to the State, or, rather, the welfare of the people subject to the selfish interests of the rulers, the other making the State subservient to the individual, or, rather, measuring the duty of the rulers by the interest of the ruled.

This is the antagonism which has underlaid all political reform, and most revolutions. It has indeed never been presented to men in an abstract form. Nor only philosophers in their closets and ministers in their pulpits deal with abstraction. Life's questions are always concrete. But under questions often in themselves insignificant and trivial, has lain this tremendous warfare always full of the largest significance. The question between John and his barons was not merely a question of fines and tolls, and taxes, and of the mode and manner of the administration of the laws, important as some of these questions were, it was the question whether John should rule for the benefit of the people or the people should be ruled for the benefit of John. - The warfare between Charles the First and the Roundheads was not a mere question of tonnage and poundage, of ship money and of taxes; it was the same old question whether Kings were made ~~of~~ for the people or the people were made for Kings. The revolution which later placed William of Orange on the throne was the fruit of the same battle, the triumph of the divine rights of man contending against the claim of the divine right of Kings. The American revolution was entered upon, not that our fathers might escape a paltry tax of three pence per pound on

tea. They spent in war, treasures of money far exceeding in amount all that by escaping that tax they saved, and treasures of blood more precious than money. They fought for this, the right to have the laws framed and administered for the benefit of the colonies; not for that of the Government of Great Britain. The same battle it is which is shaking the thrones and empires of Europe; the booming of whose cannon and the music of whose drums is wafted across the Atlantic to our ears. This is not a battle between republicanism and monarchy - it is the warfare of the people claiming to have government subservient to their interests fighting against the kings and nobles who seek to make the people like roots lying <sup>in</sup> the ground, sucking up its juices, but keeping none; and claim to be themselves like the leaves and blossoms - living in the sunshine and feeding on the fruits of the people's labor.

The same hidden fire it is which is throwing our country into convulsion; threatening its destruction. The question which has so long - and with increasing violence - agitated America, is not merely that of negro slavery. It is whether the law of love, or the law of selfishness, shall underlie our Government - whether we that are strong shall use our strength to beat down or raise up the weak.

It is true that this question, so far as it is one of State government, is one with which we have nothing to do. Its bearing upon the present national crisis, we shall presently see.

God has put in this country two nations which stand at the extremes of humanity - the Anglo-Saxon, the most enterprising, intelligent, and industrious race on the face of the globe - and the African, than whom there is scarcely a race in the world more utterly lost in the ignorance and degradation of barbarism. The question is not - are they equal. I can scarcely conceive how any sane man can for a moment entertain the thought that they are. Nor is it the ethnological question, whether they descended from one Father; whether the difference is the result of the

slow growth of ages, and can, by the slow growth of ages, be eradicated again. The question is this:

Shall we, who are strong, rich, wise, organize our laws and our Government to keep this degraded race in ignorance and subjection? Or shall we so constitute and administer government as to protect these who cannot protect themselves, and to educate these who cannot educate themselves? Into our hands God hath entrusted this people in the infancy of a degraded barbarism. Because they are weak and we are strong shall we use them merely for our benefit, or shall we take the trust reposed in us by God, and do what in us lies to protect and develop them? Shall we, in our relations with the African race, govern ourselves by God's law of love or by selfishness? That is the question. And it is a question, not of politics, but of religion.

I have said that the slavery question - at least in its present aspect - is not a mere question of African slavery. It is the antagonism of these two theories of government. Let me briefly both explain and make good my position.

1. In the Slave States the census of 1850 shows an aggregate of less than 350,000 slave-holders, including the hirers of slaves, and a population of over 3,000,000 of slaves. Now, I think no person can doubt for an instant, that the legislation of these States is organized, not for the benefit of the 3,000,000 of slaves, but for the benefit of the 350,000 slave-holders, exclusively. Their State Governments are not organized, nor are their laws administered with any view to the interests of the majority, the Africans, but with an exclusive regard to the interests of the governing class. Nor if I except the right to life, partially only guarded, there is no right common to humanity which the laws of the Slave States preserve to the slave. They ignore his right to wages, to education, to the Bible, to the Sabbath; the right of husband to wife, and of wife to husband, of parent to child



and of child to parent. Notice, I speak of the law. For I enter into no tirade against my Southern brethren. Men, often of a large hearted nobility and generosity, a great proportion of them are governed in their relations to their slaves by the law of love quite as much, often (perhaps even generally) more, than are Northern men toward their employees. They build churches for them, they extend to them oftentimes a considerable education, they provide often generously for their religious culture, they in effect often pay them wages, and in so far as they can, to a large extent, they protect their family and domestic right intact. But all this is due to the kindness of individual men. The slave may seek these things of his master's charity, and with a reasonable hope of securing them; but he cannot demand one of them under the protection of the law as a right. I speak not of the actual hardships of the slave. I say simply this, the laws of slavery are instituted for the benefit of the small governing class - the slave-holders - not for the benefit of the large governed class - the slaves. No man can doubt that.

II. "There is not a man living," says Washington, "who wishes more sincerely than I do to see a plan adopted for the abolition of it" - i.e. slavery. "The abolition of domestic slavery is the greatest object of desire in these colonies, where it was unhappily introduced in their infant state," says Jefferson. "It would rejoice my very soul," says Patrick Henry, "that every one of my fellow beings was emancipated." So long as such were the sentiments universally entertained by men of all parties, North and South, - so long as all men waited in the hope that time and patience would gradually eradicate that evil which the avarice of Great Britain had fastened upon us, in spite of our most earnest protestations - so long the existence of slavery constituted no serious cause of disturbance in the Union. But, alas! there were men at the North who failed to possess patience, and time instead of eradicating the disease, strengthened and confirmed it. Until now there has arisen

a party from the South who preach it from the pulpit as a divine institution; who declare it from the rostrum to be the corner stone of the Temple of Liberty, and the chief glory of America. They are not merely its apologists; they do not merely declare, what is unquestionably true, that the subject of its removal is hedged about by the most serious obstacles; obstacles well nigh insuperable. They are its apostles and missionaries. They avow it to be "just, wise and beneficent". They maintain, (I quote their own words,) "that slavery is right, natural, and necessary, and does not depend upon difference of complexion"; that "master and slave is a relation in society as necessary as that of parent and child, and that the Northern States will yet have to introduce it"; "that their (the Northern) theory of free government is a delusion"; that "free society, in the long run, is an impracticable form of society", and "that policy and humanity alike forbid the extension of its evils to new people and coming generations". Some of them even, (I still quote their own words,) "justify the holding of white men in bondage", avowing that "slavery is the natural and normal condition of the laboring man, whether white or black".

These are not imputations of mine, cast upon them. They are their own ~~many~~ statements of their own principles, in their own words.

Nor are these extracts the idle ranting of irresponsible demagogues upon the stump, in the excitement of a political campaign. Rev. Dr. <sup>last</sup> Palmer, of New Orleans, preached ~~a~~ Thanksgiving Day a sermon upon the crisis. He is a man of national reputation, and his utterances can not for a moment be regarded as those of a firebrand or fanatic. Though I confess they have filled me with amazement and sorrow, coming from such a source, it is very certain that they were not uttered in the excitement of the moment, but are the cool and dispassionate declarations of well considered principles. He declares that the trust reposed by God in the South, in the present juncture of affairs, is "to conserve and perpetu-

ate the institution of domestic slavery." He enters into an elaborate argument to prove that it is a "duty which the South owes to itself, its slaves, the world, and Almighty God, to preserve," (I quote his language) "and transmit our existing system of domestic servitude, with the right, unchanged by man, to go and root ~~itself~~ itself wherever Providence and nature may carry it." And he states the present controversy between the North and South in a very few words; and, allowing for a little natural Southern exaggeration, in a very fair and candid manner. Let me read his statement to you.

"It can not be disguised that almost to a man, they (that is, the North) are anti-slavery where they are not abolition." - That abolition fling would have been better omitted, but I pass on. "A whole generation has been educated to look upon the system with abhorrence - as a national blot. They hope, and look, and pray for its extinction within a reasonable time, and can not be satisfied unless things are seen drawing toward that conclusion."

You will observe that there is no charge here that the North propose to make any attack upon slavery in the slave States. - Dr. Palmer is too well informed a man to make such a charge through ignorance; too candid a man to make such a charge through prejudice. The charge is only that we hope, and look, and pray for its extinction - that our thoughts and our wishes concerning slavery are those of George Washington. This is the whole accusation.

Now let us see what is the Southern platform, declared to us not by a restless, turbulent, political demagogue, but by a calm and dispassionate minister of the gospel. "We, on the contrary, as its constituted guardians, can demand nothing less than that it shall be left open to expansion, subject to <sup>no</sup> limitations, save those imposed by God and nature? Do you see what that means? "No limitations". You shall not exclude slavery from the territories. - That is not all. You shall not, by your

constitutions and laws, hedge round the prairies and the free farms of the West, protecting them from slavery. There shall be "no limitations"! The whole continent shall be thrown open, and slavery shall go whithersoever the South chooses to carry it.

Understand me, I do not aver the principles which are embodied in these extracts to be the principles of the Democratic party. They are not. Nor do I aver them to be the principles of the South. I do not think they are. I do aver them to be the principles of that body of Southern extremists, who are the immediate promoters of the present disturbance. A party not party not wholly composed of fanatics and demagogues, but containing at last among its number not a few earnest and dispassionate men such as Dr. Palmer, as well as not a few who, from motives of personal aggrandizement, are working upon the passions and prejudices of better men, and often by inflammatory appeals and the grossest misrepresentations, are seeking to hurry the entire South, while yet under the excitement of a political ~~campaign~~ campaign, into a course of revolutionary action, disastrous to themselves and injurious to the entire country - a course from which, in the return of cooler moments, they will find it difficult to recede.

I need not stop to remark how utterly inconsistent is the philosophy of government, maintained in these extracts, with that which declares that all men have a right to life, liberty, and the pursuit of happiness - that to secure these rights governments are instituted among men, deriving all their just powers from the consent of the governed. Nevertheless, mutual forbearance would perhaps make possible for these two antagonistic systems of society to work side by side under one nationality in States of separate sovereignty. But,

III. As might be naturally anticipated, those entertaining such views of these antagonistic systems are not content unless their system is made supreme in the national government.

They claim therefore that the law of slavery shall be the law of the national Territories, they demand that the United States Government shall protect it by laws which we shall assist to pass, and maintain it even against the will of the people by armies and officials whom we assist to pay.

They seek also to make this slave system of society the system of the Northern States. They ask not of our courtesy, they demand of us as a right, the privilege of bringing their slaves with them into the free states and there working them in the commercial cities, the free villages and the farms of the North. This claim which for several years they have been urging on the Courts of New York State - they are now about to bring before the Supreme Court of the United States.

That they may the better succeed in thus substituting the law of slavery for the law of freedom, some are already bound demanding that the nation shall go back to piracy, that the African Slave Trade be re-opened, and that this country all of whose troubles seem to be the result of the presence of this incongruous African race in our midst, shall be further cursed by the unlimited importation of savages gathered from the interior of Africa, through the instrumentality of barbaric war.

And finally, that they may the better maintain their social system, they seek not only to destroy free discussion in their own States, where free discussion might well be dangerous, but they also seek by threat, by violence and by law, to stop it both in the halls of Congress and throughout the free States of the North.

It is sometimes avered that the anti-slavery agitation of the North has given rise to this extreme pro-slavery party of the South. That each party has greatly excited the other is beyond a question. How far the one is the natural offspring of the other is a question upon which I do not enter as it is my purpose only to exhibit the true meaning of the present controversy, not to trace it to its historic cause.

Thus then, as briefly as I well could, I have endeavored to sketch to you the claim, not of the Democratic party, not of the South, but of the Southern Secessionists. The question which we now have to determine is not a question of Missouri Compromise, or of Fugitive Slave Law, or of Personal Liberty Bills - these are incidental questions merely. The present crisis in our national affairs is the turning point of the grandest battle that has ever yet been fought in the world's history between these two fundamentally antagonistic theories of government; of that instituted for the benefit of the ruler, and of that instituted for the benefit of the ruled.

Before I pass to consider the duties which devolve upon us citizens of the North in the present exigency of public affairs, let me say that this view of the causes underlying our troubles will aid us in determining the extent of our danger. If, as some seem to imagine, the whole South were committed to the aristocratic idea of government and regarded free society as a failure the danger would not only be imminent but almost unavoidable. For the course of public events renders it certain beyond all question that the North never will secede from its purpose to preserve freedom intact both in its own section and in the Administration of the National Government. But I believe there is a large element in the South generally called conservative, I call it the element of freedom and Christianity, which has never yet spoken, or spoken only with a stifled utterance, and I think the problem before us is, not to ~~yet~~ yield to the Southern extremists, but to carry ourselves in the present crisis so as to avoid if possible open collision and give time and opportunity for this element in the South to develop and declare itself. As physicians of the public health our duty is, carefully avoiding all ex-citants and stimulants, to endeavor to produce a Southern reaction. But of this more by and by.

I have briefly and therefore of course imperfectly exhibited the

causes which seem to me to underlie the present crisis - not fearing to look the danger full in the face because it is extreme, nor being of that number who think to lessen danger by ignoring it. I pass next to consider our duties as Northern citizens in the present exigency of public affairs. I shall say nothing of the duties of the South, because it is my practice to preach wholly to my own congregations, not to those of others.

I. If we wish to preserve our country we must recognize the fundamental law of the sovereignty of the States in respect to their State Constitutions and governments. - However much we may regret slavery in the slave States, we are distinctly to understand that we are in nowise responsible for the ~~law~~ institutions of our sister States and have no right to interfere with them. If I were speaking to a different congregation I might speak more at length upon this point - but as I am sure there are none of us who desire to interfere with the institutions and governments of other States, I will only illustrate my meaning and pass on. I may see my neighbor guilty of manifest injustice in the administration of his family affairs, yet although we are neighbors and live under one city and State government, I have no right to interfere in his family affairs, nor he in mine. I may argue and entreat, but here my right ends. - We, sister States under one confederacy, have no right to interfere with each other's family affairs, and the fact that we are neighbors, living under one national government, makes no difference in this regard.

II. We are faithfully and honestly to ~~to~~ fulfill the obligations imposed on us by the Constitution. If we desire to hold our Southern brethren to the performance of their Constitutional duties and to the recognition of our Constitutional rights, we also must perform our duties and recognize their rights under the Constitution.

We are bound faithfully to perform our share of the compact if we



desire to hold them to the performance of their agreements. We have no right to live under the Constitution, reaping its fruits and extolling its character, as we do, and then refuse to comply with its requisitions. We are not only to do this but to do ~~xx~~ it without grumbling - ceasing to talk about unfair representation or about any real or imaginary inequalities. Fully, fairly, honorably and cheerfully we are to stand by all of its provisions.

III. While we are not to yield the right to free speech, and the consequent right to discuss the slavery question, in the pulpit, on the rostrum, and through the public press, we are to govern ourselves in the exercise of this right with discretion and Christian love. ~~xxx~~ We are to remember Paul's exhortation: "Let all your things be done with charity." We should avoid ourselves, and should discountenance and condemn in others, all opprobrious epithets, all personal invective against slave-holders, all indiscriminate attack upon the South, as though its platforms and principles were those of the Southern secessionists, we should avoid all invidious taunting, scornful comparisons, in a word, while we are to be honest and truthful to our convictions, while we are to be unswerving in our maintenance of the right of free thought and of free speech, we are to use those soft answers which turn away wrath and are to avoid those grievous words which stir up anger.

Especially do those who control the public press stand in a position of the greatest responsibility at the present crisis. For the public ~~inert~~ mind is at fever height. All that excites and arouses it, it runs after and pays good prices for, although it deprecates the publication. For I have noticed at such times a little inconsistency in the public, which generally rates most soundly the publication of those articles which it often hankers for the most and which often find the readiest and largest market. For often I have noticed that men will turn up their eyes in holy horror at the publication of some



scandal and cry out about pandering to a vicious and depraved taste, and then step around the corner and buy the paper which has the fullest details. It devolves upon the proprietors of public press in the present crisis to stem the current of excitement, not only sending forth no inflammatory appeals or articles themselves but refusing to publish any, come from what source they may.

Of course it devolves upon us utterly to disfavor and discountenance that small band of abolition extremists who have been engaged for many years in a wordy war against the South, who boldly proclaim themselves haters of the Union and despisers of the Constitution, who as moral reformers propose to kill the patient in order to cure the disease. Their utterances never have found favor with the Northern people. They ought to find no channel of communication through the public press. And if it is possible to satisfy the South that they represent no public sentiment at the North, ~~as~~ as they assuredly do not, let us do so. I believe the public press in the North, at least no small part of it, has done its duty fairly in this regard, and that Southern orators and politicians and presses in constantly representing the Northern people as engaged, in fellowship with this little knot of Northern extremists, in a direct war upon the Southern people, are answerable in no small measure for our present calamities as the result in part of their most injurious misstatements.

It devolves upon us also to lay aside all partisanship. This is no time for party warfare or strife. It devolves upon all men whatever be their political opinions to sympathize with and pray for those who in the Providence of God have been called upon to administer our national affairs in the present exigency. Above all things let not a blind partisanship lead any man to exult in the difficulties which surround the present administration or that which is to succeed it.

IV. Having thus performed our duties and done in addition all

that we can honestly do in the spirit of conciliation and compromise, we are to stand firm, not swerving in our participation in the administration of public affairs from the maintenance of the law of love as the only safe foundation for any government. We are not to deceive ourselves with the thought that any lasting peace can be secured by a temporizing and timid policy.

If we have failed to fulfil the duties which devolve upon us under the Constitution, let us amend our ways. Let us most carefully guard ourselves from imputation of entertaining any unfriendly feeling toward the South, or any wish to interfere with her administration of her own State governments, or with any of her institutions. But this ~~maximum~~ is no time for swerving from any of those great principles of human rights which are embodied in the Declaration of Independence. These are the foundation stones on which the Union was built. They constitute its stability. - Begin to yield these to the rapacious and inordinate claims, not of the South, but of Southern secessionists, and you can not tell where you will stop. Whatever by the declaration of our principles, whatever by honorable compromises, yielding no principle of right, we can do to assure the conservative South, that the heart of the whole North is loyal to the Union, and beats with warm fraternal affection for them, we may well do. But with those restless spirits who, ever since 1832, have been seeking an occasion to dissolve the Union, and who are the chief instigators of the present public discord, there can be no compromise nor any peace, except that which will grow out of their perception of the fact that their schemes are understood, met and forever overthrown. - No restoration of the Missouri Compromise, no repeal of obnoxious Northern laws will satisfy the disunionists. Their determination is to control or destroy the Union. I will tell you how you can secure peace with them. Deliver to slavery the National territories, and open to it the portals of the free States, wherever the American

flag waves her broad folds, there let it be known that slavery is legalized and maintained, proclaim all labor, whether white or black, servile, and all idleness noble, and then, renouncing all allegiance to liberty, swear allegiance anew to a universal and national slavery, and you will ~~annals~~ have secured peace - the peace of death. For Liberty is the soul of America. Take that away and the body lies - peaceful. Ah! how sadly peaceful, subject to quick corruption and decay.

You will have secured peace; - but you will not have saved the Union. For in these days when God is walking through the world tearing down all old, rotten, worm-eaten institutions and governments, when the despotisms which for strength seemed like granite piled on granite are shaking to their foundations, when the nations that have long sat in darkness are seeing a great light, when the apparently immovable despotisms in Italy are at last overthrown, and Turkey is dropping into decay, and Austria and Russia are beginning to feel the ground tremble underneath them, and even from the mountains of China there come the notes of Freedom triumphant, though it be of a Freedom but half civilized, yet conquering a despotism more barbaric - this age in which in all quarters of the globe God is showing the inherent weakness of all forms of government not founded on the law of love - this is not no time to go back toward despotisms to make our own nation more stable and secure. If we are to preserve the Union we can do so only by preserving intact those eternal and immutable principles of human rights in which the infant republic was preserved in the midst of its enemies and was afterwards led through the wilderness as by a pillar of cloud and of fire.

Let us see to it that we who have been walking with a natural pride in our unexampled national prosperity, that have been exulting in our liberties and inveighing against the despotisms of other lands, let us see to it that in this age of the world when all nations are flocking together, summoned by the clarion note of liberty, we desert

not its banners and enlist among its enemies.

Especially are not we of the West to be driven by the fear of a temporary commercial distress into the abnegation of those principles of liberty which are the foundation of all our wealth. It was the free institutions of America which summoned to our shores that host of emigrants who have hewn our forests, built our railroads, cultivated our prairies, and to whom the West owes its unexampled growth and its consequent prosperity. Let us not kill the goose which lays the golden egg.

The truest friends of the Union are those who stand most unflinchingly by the law of liberty. I believe they are the truest friends of the South, too. For the South is not of one mind in this matter. It is full of noble, Christian patriots, lovers of their country, lovers of their fellow men, lovers of God, men who like this platform of slavery propagandism as little as you and I. Their hands are tied and their mouths are closed. The truest friends of the South are not those who wish to yield the most to the ever increasing rapacity of Southern extremists, but those who declare to the silent South: "Brethren, lovers, friends, we are yet free, and by the grace of God and if need be through the aid of the whole power of the United Government, you shall be preserved from the schemes of those traitors who with mad ambition are seeking to hurry you into utter and irretrievable ruin." Mr. Yancey in his New York speech said that if a Republican President was elected, in four years there would be an anti-slavery party in the South. Where is that anti-slavery party coming from? It will not grow out of the stones, or the stumps, or the cornfields. It is true, because there are now in the South not a few earnest, liberty-loving men, who need only the opportunity to crystallize into a party. The true way to save the Union is to give this sentiment at the South an opportunity to develop and declare itself.

There are two ways of meeting the dangers which at present do most

undoubtedly environ us. The one the way of those who stand on tiptoe and peer as far as possible into the future that they may discover what is coming forth from it, and then by policy and by all shifts and contrivances seek to prepare for it. But the days of prophetic vision are passed. And prophecy, a poor trade at the best since the days of inspiration never was so poor as now, when no two men can agree in an estimate of what course the Southern States will probably pursue.

The other way is that of those who, repenting of their past sins and so far as possible retrieving their past errors, seek by the word of God and from the Providence of God in history to learn what are those principles of Justice and Judgment which are the habitation of his throne - and then stand steadfast and immovable by them, trusting the future to the love, wisdom and power of the Almighty. He who thus takes his stand by the immutable principles of Justice, and of Love, stands by the very throne of God, and clasps its foundation pillars. He stands unharmed and unmoved, though the waves of human passion roll and surge at his feet, though the lightnings flash and the thunders rattle.

Have faith in God. Riot, rebellion, even a partial and temporary secession may come. But I have faith to believe that that God who brought us safely through all the dangers of the Revolution, and who has ever since nurtured us with ever growing prosperity, who would have saved even Sodom and Gomorrah if ten righteous men had been found therein, will preserve America so long as praying christian men and women are to be found within its borders. My faith is not in platforms, ~~and~~ or parties or politicians or statesmen, but in this, that the Lord God Omnipotent reigneth. Strong is this faith, I have no fear of a final disruption of the Union. It may be that we shall be led even through wars and convulsions, of which as yet we have but faint con-  
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ceptions. But these I believe will be but the furnace whence we shall

come forth as gold tried in the fire, the dross of our national sins and corruptions cleansed away. I love to look beyond the clouds now lowering darkly upon the horizon. And I look with hopeful anticipations. I behold the Union of these States stronger in the hands of fraternal affection than ever before. I behold everywhere slavery melting away by universal consent before the genial warmth of liberty as snow before the summer sun. I see knowledge growing more diffused; schools, academies and colleges springing up with rapid growth; forests bowing to the woodsmen's axe, and making room for sunny corn-fields; mountain streams alive with many mills; the half civilized emigrants that are pouring into our country, becoming free men, christian men; the African race educated and developed to the full limit of its capability; and above all I see the light of Christianity growing brighter and brighter unto perfect day, undimmed by a single spot, in danger of no eclipse and scattering from before its path every mist of superstition and dark cloud of sin that dare interpose in its way. I see the church of God in America growing daily in wisdom and in favor with God and at last <sup>with</sup> also of man. Trusting in those foundation principles on which as on granite our Union is built, and in the power and love of God who has so signally blessed us as a nation in times past, I look into the future with hopeful - with joyful - anticipations, believing the time to be not far distant when the words of the Psalmist, already partially fulfilled, shall be true of the whole American continent, "Then shall the earth bring forth her increase, and God, even our own God, shall bless us."

Let those who will, walk in the midst of dark forebodings. Though dangers of the most serious kind environ us, nevertheless I rejoice that I live in this nineteenth century:- not so much because it is an age of railroads and steamboats and telegraphs, and of all the abounding material prosperity, but because it is an age in which we can

already see the first dawning signs of the Millennial day. Yea! Let thy kingdom come, Oh! God, and thy will be done on earth, as it is in Heaven. Ah! Did you ever think what that prayer meant - "Thy kingdom come"? Do you think that in the kingdom of Heaven Saints will draw their swords upon their brother saints in horrid fraternal war? When you pray, "Thy kingdom come" you pray for the reign of peace upon the earth. Do you think that some saints will go staggering drunk with wine through the streets of Heaven? When you pray "Thy kingdom come" you pray that intemperance may be swept from the earth. Do you think that in the kingdom of Heaven Saints will own their brother Saints? When you pray "Thy kingdom come" you pray that God will set those causes at work which will eventuate in the final extinction of slavery. There is many a man who in cushioned pew prays "Thy kingdom come", who the moment that God begins to answer his prayer, quickly turns over the leaves of his prayer book to the Litany and cries out, "From all sedition, privy conspiracy and rebellion, from all false doctrine, heresy and schism, Good Lord deliver us."

Though I love no agitation and conflict, thank God that I live in an age in which the world trembles under the tread of Jehovah, coming to establish righteousness and truth, and so eternal peace upon the earth. For the convulsions which are shaking all kingdoms and nations more than ever before, are but the throes and labor pains of the world which are to give birth to liberty, and love and the Kingdom of God. Hasten the time of thy coming, oh Lord! Hasten the time when the Kingdoms of this world shall become the Kingdoms of our Lord, and of his Christ. Amen! and Amen!